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THE GLEANER, July 19

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THE GLEANER

A Magazine Devoted to the Study of Truth and its Application to the Needs of the Individual

WILLIAM JOHN MURRAY, *Editor*
DANIEL M. MURPHY, *Assistant Editor*

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THE GLEANER

How to Get Well

By W. JOHN MURRAY

"What Must I Do to Be Saved?"—Acts 16:30.

As there are certain well defined obligations resting upon him who would heal by Spiritual Therapeutics, such as honesty of intention and purity of life, so there are requirements on the part of the patient who presents himself for healing at the hands of one who has assumed the responsibility of taking a case which has been given up as hopeless by the medical profession. For, let it be emphasized, that few patients ever turn to the spiritual until the material has had its full and complete trial. So long as there is the slenderest thread of hope from the popular system, we are not inclined to abandon these for something with which we are only too little acquainted. Healing by prayer, without any material assistance whatsoever, seems so intangible and far removed from the common-sense of the twentieth century that we approach it, even when we are told that our case is hopeless, with more or less doubt and uncertainty.

The race has got out of the habit of trying to get well by spiritual means, so that it is not until we have reached our extremity that we permit it to be God's opportunity. The question of getting well is largely a question of removing our prejudices so that the healing energy of Divine Mind can work through us to the accomplishment of Its own unerring purposes. We cannot be healed by any system without our own consent, for even the most materialistic systems demand sufficient faith on the part of those who desire to be helped by them.

Have you ever thought what tremendous faith a man has to exhibit in doctors and in drugs? What do we know about the average physician or surgeon except what we have been told by our friends, and even when we do know our family physician, and have all the faith in him that it

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is possible for us to have, what do we know about the things he prescribes for us? They might be deadly poisons, as they often are, but we take them, and frequently get well. Without faith we would neither send for a physician nor take his prescriptions; and if they were forced upon us, despite our mental protest, it is doubtful if we should derive any benefit. It is not at all unusual for a physician to affirm that his prescriptions are not having the desired effect, owing to the patient's mental attitude.

According to this, it would seem as if the element of faith were a most important one, even in the practice of medicine. The first essential then seems to be faith in the system, whether the system be material or spiritual. One of the principal objections to metaphysical treatment is that it requires the giving up of material remedies in order that the patient may realize, when the cure is effected, what really accomplished it. This is a tremendous act of faith for most of us, especially if we have been "brought up on medicine," as so many of us have.

When a sick man appealed to Jesus for healing, Jesus asked, "Believest thou that I can do this?" and the man said, "Yea, Lord, I believe; help thou mine unbelief." We are much in the same predicament today. We believe, but we do not believe enough. With all the consecration in the world on the part of the practitioner, he yet needs the cooperation of his patient. If the greatest Healer the world has ever known could not heal his patient unless there was the right mental attitude, then it were folly and presumption for us to think we can heal all manner of diseases, independent of the mental attitude of our patients.

A question often asked is, "How can one have faith in that which he knows nothing about?" We are doing it every day, and it has become so commonplace to us that we do not think about it. How many people know the ingredients of which their prescriptions for insomnia and other ailments are composed? Have we not great faith in many things of which we know nothing? In the healing of the sick by purely spiritual means it is doubtful if any more faith is required than we usually repose in medicine, but it is also true that we need at least as much; for where faith and hope do not exist it is, or should be, the first duty of the attending physician or metaphysician to induce these

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necessary mental conditions, for he can make little progress without them.

It is not necessary for a patient to understand Spiritual Science in order to be healed by it, any more than it is necessary for him to be a student of medicine in order to be healed or helped by that system; but he must be *willing* to be healed. The *will* to be well must be of such a character that it will not be easily discouraged. One may say that all men who are sick have a desire to be well, and it would seem as if this were true, but when you examine into the character of this desire you will frequently find that it is *over*-desire, that is, a sense of such great impatience that it amounts to a morbid anxiety. The average invalid must be healed instantly or he is likely to work himself into a state of consciousness which makes for increased nervous and physical disorder. That we should *desire* to get well is necessary, for we cannot possibly get well unless there is that desire, but it must not be of such a nature as to interfere with God's law of healing which can work only in the degree that all obstructions are removed.

There are times when some people are not sick enough to be healed by Spiritual means. They have an aversion to it, and so long as this feeling remains it is impossible to help them. It is written of Jesus in connection with a certain place that, "He could there do no mighty works, because of their unbelief." Some persons tell you that they would rather die than resort to such silly nonsense as mental healing. Such persons have a right to all the drugs in the pharmacopeia; let them drug themselves to death if they please, as so many of them do, but they should not interfere with those who prefer to live without drugs, and who maintain their health in consequence.

Spiritual healing is not for those who are not ready for it, and we are made ready for it only through increase of suffering on the one hand, or increase of intelligence on the other. Now it seems that it has been made clear that faith is as necessary in Deity as it is in drugs if we would be healed by Deity, and the answer to the question, "What must I do to be saved?" may be what Paul gave to those who asked him, "Believe on the Lord Jesus Christ." The promise of the Master was that if we ask anything in His name He will do it; and it is this promise that we are striv-

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ing to rely upon, for when the verdict of incurability is passed upon us we may still have recourse to God and be at peace.

One of the first things a patient has to learn is that there is no sensation where there is no consciousness, and that there is no consciousness in the body independent of the mind. It is astonishing what relief this conviction brings to mind and body, for when a man knows that his body can experience no sensation save that which is forced upon it by *fixed attention,* he begins to look away from the body and to be present with the Lord, as Paul puts it. It is an unbreakable law that we can never get well until we stop thinking we are sick. In addition to all that the practitioner may do for a patient, the patient must learn to cease talking and, so far as possible, thinking about himself in a morbid way.

Most of us have a persistent habit of dwelling on every little ache or pain as if it were the sure harbinger of some terrible and incurable malady. We read everything obtainable which is descriptive of our symptoms, until we become persuaded that we are in a very serious predicament; and indeed we are if we do not discontinue our morbid imaginings. It has been discovered centuries ago that to dwell morbidly on bodily sensations tends to produce disease where there is none, and to aggravate it where as yet it is in its incipiency.

It is for this reason then that the patient must make a covenant with himself to resist the temptation to indulge in morbid thinking and talking if he would rise above his maladies, for it is as necessary to resist sickly thinking and talking as it is to resist sinful thinking and talking, though we have not hitherto been so instructed. This may be a New Thought but it is nevertheless a good Thought. If it has been a pleasure for us in the past to discuss our symptoms and add to them in consequence, it might be well for us to discontinue the practice and note our inevitable improvement.

It should be well understood that the mental state of the patient under spiritual treatment is second only in importance to that of the practitioner. This is a fact that the most advanced medical practioners are only too willing to admit. Dr. Forbes Winslow says, "The physician is daily

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called upon, in the exercise of his profession, to witness the powerful effects of mental emotion upon the material fabric. He recognizes the fact, although he may be unable to explain its rationale. He perceives that mental causes induce disease, destroy life, retard recovery, and often interfere with the most successful operation of the most potent remedial means exhibited for the alleviation and cure of bodily disease and suffering. Although such influences are admitted to play an important part, either for good or evil, I do not conceive that, as physicians, we have sufficient appreciation of their great importance."

To treat man as if he were just made up of so much matter, and to ignore mind in the healing of the sick, as some do, is to betray great ignorance, and at the same time to lose a great many cases which otherwise might be saved. It ought to be apparent to any man who thinks at all that wherever the mental is disturbed, either by a sudden shock or by long continued anxiety, that the bodily functions will be seriously deranged. It would be a form of learned ignorance to prescribe strong drugs for a malady which might easily be traced to some secret sorrow, for Divine Love alone is the only remedy in such a case. When it is more generally understood that it is, "The Spirit which gives life, the flesh profiteth nothing," we shall address ourselves to the Spirit and results will be more gratifying.

The question of how to get well brings us also to the consideration of sin as a factor in the production of disease, for that is not a mere Biblical statement without real significance which says, "The sinner shall die," it is a statement of law which we see working out with infallible exactitude every day of our lives. Dr. A. T. Schofield tells of a man who presented himself for treatment for anorexia, dyspepsia, and debility. The doctor discovered the mental cause at work in the case and prescribed a dose of honesty. The patient had defrauded his brother and the doctor assured him he could never get well until he had rectified his mid-deed. This accomplished, the doctor tells us the patient recovered.

If we have not hesitated to point out the obligations of the practitioner who would do the works of the Master, neither ought we, for fear of offending those who come to us for help, refrain from pointing out the things which make

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for tardy cures and, in some instances, for no cure at all. Patients may sometimes deceive themselves and their practitioners as to the real cause of their mental, nervous and physical diseases, but as the Bible puts it they cannot, "Mock God"; that is, they cannot fool the Law of sowing and reaping. I have known patients to expect healing while living in concealed adultery, and marvel why they did not get it, while others have had an idea they could be patched up in order to grow strong enough to carry on some nefarious business.

The Apostle says, "Ye ask, but ye ask amiss that ye may consume it upon your lusts." If life, and health, and strength, and prosperity are worth anything they are worth the sacrifice of our dishonesties and deceptions, and we ought not to feel offended when one points out to us the errors which are standing in the way of our attaining these blessings. He is not my friend who, seeing my afflictions and knowing the sins which are responsible for them, hesitates to warn me of them lest he incur my ill-will. How readily we say if our friends would cease doing what they are doing they would quickly recover, but we usually say it to someone other than to them. What we say may be the truth, but we are telling it to the wrong person.

Do you remember Mr. Forbes Robertson in the play entitled, "The Passing of the Third Floor Back?" Do you remember what a transformation came over that sordid old boarding-house? Things could have gone on there as they had been for years and no one would have been in the slightest degree improved, but one man, who loved them all and was not afraid to risk their displeasure in order to help them, brought about a miraculous transformation. You may say it was a risky thing to attempt, but we may reply it is not nearly so hazardous as men think it is when it is done in the proper spirit, in the spirit, not of condemnation, but of kindness.

He is the best healer who points out lovingly and kindly the errors in the patient's mind which are producing his maladies on one hand, or aggravating them on the other. If love and purity are necessary in order that the healer may heal as Jesus healed, they are equally necessary in the patient if he would get well. Let it be well understood that there can be no really successful healing without this in-

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terior change of heart and we shall have better and quicker healing. When Jesus healed the sick he often said to them, "Go, and sin no more." We should do likewise, and we will, when we understand more fully the workings of the human mind and see how impossible it is to get well or keep well in the body if we do not first purify the soul.

It would be foolish to make the outside of the platter clean and to leave the inside untouched, for this is practically what we do when we try to heal the body without first cleansing the mind. To do so, as someone has said, is like rushing into a burning building and, seizing the clothing of a man overcome by fumes, leave the man himself to be devoured by the flames. Just as the body of man is more than his garments, so the mind of man is more than his body, and it is for this reason that due attention be paid to the mind.

Would we learn how to get well let us, as Paul puts it, "Set aside the sin which doth so easily beset, and let us run with patience the race that is set before us." If the sin or mistake which is producing our diseases or tending to increase them be anger, let us substitute love for it; if it be jealousy let us cultivate trust; if it be fear let us have more confidence in God; if it be dishonesty or impurity let us develop honesty and purity, and out of these will come the healing fruits of which these are the seeds. If we cannot at once rise above our sinful inclinations we can at least *assume* an air of virtue so that men will expect better things of us; for when men expect the best of us we almost invariably try to live up to their expectations.

This is not a plea for hypocrisy, but an urging of the assumption of that which you desire to be. By assuming health, and strength, and prosperity, and never admitting their opposites, we grow in health, and strength, and prosperity, and the same is true of the moral qualities. Would we be the men God intends us to be, we must assume that we are so now *potentially,* and this assumption, if based upon true desire, will tend to actualize itself in and through us. To be the men God wishes us to be we must not only be physically robust, but morally so strong that our emotions of fear, anger, passion, worry and the like will be at first kept under control and then utterly and forever destroyed.

When this is done the tendency toward disease will be greatly minimized, and as this spiritual growth continues

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it will hasten that day when the Spirit of Him who raised up Jesus from the dead, dwelling in us, shall also quicken (energize) our mortal bodies. The remedy is at hand, but the healing water of life cannot be poured into the vessel of the soul until the soul is emptied of all that is unlike God. This is the soul's responsibility: to make clean the dwelling place of the Infinite in us. Let us purify our minds of the dross of all uncleannes and the healing energy of God will circulate through every artery of our being and we shall be made "Every whit whole," Spirit, soul, and body.

The Gift of Work.

By Edwin Markham

When I have touched the end of days
And waved farewell to earthly ways,
I have one thing to ask of Him
Who leads the toils of Seraphim—
The gift of work—more work to do
To let His glory glimmer through.
For well I know that in the Lord
More work will be our work's reward.

Oh, may the Master Artist say:
"He touched one heart upon the way,
So give some further work to him;
But he must draw the lines less dim—
This time must not so bungle there,
But give his sketch a nobler air.
He must put action in that curve;
Give to this feature more reserve;
Light it with touches more divine,
And let the inner meaning shine.
His early colors were too thin;
Now he must dash the beauty in
With bolder stroke . . . this is the plan;
More work; by work we build the man."

—*McClure's Magazine.*

Instead of thinking that a sin shows a sinner, shall we not say that a sin, taken by itself, shows nothing at all?

—*Prof. Hocking.*

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Thought

By F. L. Rawson

Author of "Life Understood," etc.

All authorities now teach that every thought a man thinks has an effect either for good or for evil. We have, therefore, to watch our thoughts continually, to "watch and pray," and "pray without ceasing," and directly we think a wrong thought, even any thought that is not harmonious, we have to drive it out of our mind, and cease thinking of things material, raising the level of our thoughts until we are thinking of God, and things spiritual, i. e. truly mental.

One method is to split up our thoughts into three heads:

First. *TURN in thought to God and heaven.* This is essential.

Second. *DENY the existence in heaven of the wrong thing thought of, seen, or felt.* When, for instance, you see an angry man, or think of someone as angry, or begin to feel angry, first think of heaven; then, whilst thinking of that perfect world, realize that there is no anger in that spiritual kingdom, the kingdom of heaven that is within. This is called the denial, or Angel Michael.

Third. *REALISE the existence of the opposite,* namely, in the case of anger, whilst still thinking of heaven, realize that in that perfect mental world, the world of reality, all is peace and love. Dwell on this realization and get it as clear as possible. You can, for instance, think of God as Love, and man—the spiritual man—as absolutely loving. This is called the affirmation, or Angel Gabriel.

I think that if there is then time, it is advisable to split up your thoughts into two more heads, viz.:

Fourth. *Realize WHY this is so.* It is because God the Principle of good, rules and governs all. Realize that there is nothing but God and His manifestation in the spiritual kingdom, the reality.

Fifth. *Try to form as clear an idea as you can of God,* and His manifestation, heaven. Dwell as long as possible on this.

By thinking wrongly, men "bring evil . . . even the fruit of their thoughts upon themselves" (Jer. 6:9). Reversing our thoughts, in this way, all day long is prayer without ceasing, and is leading us continually to think of

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God, which the Bible speaks of as dwelling "in the secret place of the Most High" (Ps. 91:1). It is also teaching us clearly and constantly to recognize that all sin, disease, worry, limitations, etc. (being merely the effect of wrong thinking) are non-realities, i. e. have no permanence about them. It causes us also to realize the truth, namely, that God and His manifestation are spiritual and perfect, All-in-all, omni-present, and therefore that there is nothing but absolute good.

Man's progress depends upon the number of seconds throughout the twenty-four hours that he is thinking of God and heaven, and upon nothing else. Thus only can we fulfil the condition whereby our prayers are answered. "If ye *abide* in me, and my words *abide* in you" (John 15:7).

Do not, however, take this as a hard and fast rule for working. It is only the way that I have found the best. "Work out your own salvation" (Phil. 2:13). Let God teach you the way to work, not man. "Prove all things; hold fast to that which is good" (I Thess. 5:21).

London, England.

Variations of the Golden Rule.

Do as you would be done by.—Persian.

Do not that to a neighbor which you would take ill from him.—Grecian.

What you would not wish done to yourself do not do unto others.—Chinese.

One should seek for others the happiness one desires for one's self.—Buddhist.

He sought for others the good he desired for himself. Let him pass on.—Egyptian.

All things whatsoever ye would that men should do to you do ye even so to them.—Christian.

Let none of you treat his brother in a way he himself would dislike to be treated.—Mohammedan.

The true rule of life is to guard and do by the things of others as they do by their own.—Hindoo.

The law imprinted on the hearts of all men is to love the members of society as themselves.—Roman.

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Within

By Daniel M. Murphy

"Grant me to become beautiful in the inner man, and that whatever outward things I may have, be at peace with those within."—*From a Prayer of Socrates.*

Our actions are, to a great degree, a series of compromises between the God-sent impulses to do and say the generous and loving thing, and the urge to conceal our larger selves by doing that which is less expressive of the divine prompting, and more in conformity with conventionality and self interest. Hourly we blindly sacrifice the Within to the without. Why do we withhold the sympathetic and rectifying word: why do we ignore the persistent urge to compassion and kindliness?

This lamentable lack of correspondence between our better impulse and our meanness of omission or commission is invariably grounded in fear. We sometimes fear that our generous deed may eventuate in our own poverty or lack, or we often fear what observers may think of us. We dwell continually in the valley of apprehension when we might scale the mountain tops and there hail some other daring brother or sister eager for the moral support of our presence and approbation.

Our failure to act unquestioningly upon the sure prompting of "the still small voice" is because we have not been accustomed to recognize it as the authentic voice of God.

It is only when the outer thoughts are settled that the "I am" may be heard. Job realized this when he cried "Oh that I knew where I might find Him!

* * * * * * *

Behold, I go forward, but He is not there; and backward, but I cannot perceive Him. On the left hand, where He doth work, but I cannot behold Him. He hideth Himself on the right hand that I cannot see Him." At that time Job was "without knowledge", and his was the experience of every one who seeks for God in externality.

It is the world-old story of vainly seeking the Holy Grail abroad when it is closer than hands or feet, awaiting the inner realization.

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The most glorious and eloquent instance of the wonder of self-discovery known to us is that of Helen Keller. — Blind, deaf and dumb from early infancy, her life, up to her fifth year, was a pronounced expression of hostile rebellion and ignorance. Gradually, then her teaching was begun, and was accomplished with unflagging enthusiasm on her part. She not only learned to read and write as do other blind, but she learned to speak and ultimately completed a college course, and today is a recognized leader in social reform work.

She has looked Within to advantage, and has quickened and cultivated her faculties and her spiritual nature so that to-day her surpassing vision makes her probably the most wonderful woman in the world. As she says, it is not she who is now blind, but the world which permits all the ignorance and social injustice which today condemn it. She is not deaf to the inner voice, for she listens and her soul speaks.

Why is it that artists and poets are always succumbing to the desire to celebrate the beauty of nature and human nature? It is the impulse to give expression to the inner beauty, unfortunately disregarded and stifled in many of us. To enjoy anything most effectively we must love it upwardly or outwardly toward humanity.

The realization of the inner center can be found and maintained only when we take a positive spiritual attitude, as we look to our real Saviour Within. All tendency to drift in thought upon external things shows that the spiritual self has not been fully realized. A definite affirmation of Truth helps to prepare the mind to achieve what is desired—a realization of the impulse of the Holy Spirit. One who does not recognize that he has within him the inner light "that lighteth every man that cometh into the world", has not yet become entirely conscious of his unfailing re-Source or his one-ness with the Divine Source.

The comparative futility of a life which, consciously or unconsciously, does not recognize and profit by this continued refreshing contact has been recognized by the great minds of all time. Omar Khayyam voiced it when he sang, "Why nods the drowsy worshipper outside, When All the Temple is prepared within?"

It is, therefore, to this great Within, this practically undiscovered country, that we must turn for light and

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strength. By means of this communion with Divine Wisdom through the ministration of the Silence we may derive guidance and inspiration to continue about the Father's business, for the Spirit will go continually before us and make easy the way.

Prosperity Thought.

"All that the Father hath is mine."

"Then why am I not in possession of it?" asks the average man.

We answer, "Because in the 'brawl for the means to live' you have overlooked the important fact that the possessions of the Father are not in stocks and bonds, but are the divine possibilities implanted in the mind and soul of every man." It is through the mind of man that ideas are born into being. It is through the soul of man that God's wealth of love finds its avenue for expression.

It has been said that the mind of man is a crucible in which the ideal is transmuted into the real, and that this process of transformation is the spiritual chemistry which we must learn before we are ready to enter the great laboratory of the Father's Substance. There is no lack of material there. Every one of us has the opportunity to bring forth from this Resource according to our thought and purpose.

Health and prosperity and all our good comes through the awakening consciousness of spiritual power. When we understand this, every man becomes the supreme being of his own life and affairs, and no good or evil can come to him except he make it possible.

Opulence of consciousness will express itself in opulence of manifestation. Spiritual power is creative, and is not dependent upon material securities. The inexhaustible energies of nature are at our service when we learn to make confident demand upon them.

Disease and poverty will never enter our domain unless we invite these ideas through belief in them, and they will never stay unless we entertain them. This consciousness of power is one of the delights of our Divine inheritance, but we must know how to apply it righteously.—From *Unity*.

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Leave It With Him

Yes, leave it with Him;
The lilies all do,
And they grow,—
They grow in the rain,
And they grow in the dew,—
Yes, they grow:
They grow in the darkness, all hid in the night,
They grow in the sunshine, revealed by the light,—
Still they grow.

They ask not your planting,
They need not your care
As they grow;
Dropped down in the valley,
The field, anywhere,—
There they grow:
They grow in their beauty, arrayed in pure white;
They grow, clothed in glory, by heaven's own light,—
Sweetly grow.

The grasses are clothed
And the ravens are fed
From His store;
But you, who are loved
And guarded and led,
How much more
Will He clothe and feed you, and give you His care?
Then leave it with Him; He has everywhere
Ample store.

Yes, leave it with Him:
'Tis more dear to His heart,
You well know,
Than the lilies that bloom,
Or the flowers that start
'Neath the snow.
What you need, if you ask it in prayer,
You can have it with Him, for you are His care,
You,—you know.

Rev. Edmund B. Miner.

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The Full Christ Message.

The purpose of the International New Thought Alliance and of this Bulletin is to teach and practice the full measure of Jesus, the Christ. The old thought called by his name has been a house divided against itself. It lost the power of healing and dependence on the Divine Supply. It failed to practice his method of prayer and to follow his plain teachings of love and brotherhood. To its unfaith and lack of spirituality it added an admixture of paganism and institutionalism that robbed it of its original character and power. It became a state religion until it was more of Caesar than of Christ, more temporal than eternal, more of the Prince of this world than of the Divine. It sought to serve both God and mammon. After nineteen hundred years we are discovering the original faith with which we had grown so unfamiliar that we call it new. Again we are healing as Jesus healed, are praying in the silence as Jesus prayed, are depending on the Divine Supply as he depended on it and are seeking to follow His teachings in Spirit and in Truth. But it is the living Christ we follow, of which the historical Jesus was the symbol, the living Christ that is with us even unto the end of the world. And we follow in fact rather than in form, by doing the works and living the life.

After the crucifixion of humanity in the late world war comes the resurrection. That great struggle, with its terrible toll of millions of the world's best manhood, will have been in vain if we do not learn the full lesson that we may no longer have a divided allegiance and an attempt to follow two masters, but henceforth that we proclaim the Christ Principle our leader, our healer, our supplier and our exemplar, our pillar of cloud by day and of fire by night, our morning star shining above the sunrise of a new and better day.

This is the vision of the Alliance. It was with us in the small and outwardly feeble beginnings and remains with us in this day of greater manifestation and power, for the movement is growing. Our meetings are larger and there are more of them, our publications more numerous and better patronized, our literature more extensive and more generally read, our influence more widely felt in the church, in the sick room and in the heart of the world.

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Let us sound the slogan: This is a spiritual universe. There is no reality but God. New Thought is God Thought. Divine Mind heals both sin and sickness—both the individual and the nations.—*International New Thought Alliance Bulletin.*

My Father's House.

NELL W. KEIGHTLEY

"Ye have made my Father's House a den of thieves!"
That house not made with hands, where your soul lives;
Your body, temple of the living God; aye,
God's noblest masterpiece, to you He gives.

What shall we eat, what shall we drink, we ponder;
And wherewithal clothe 'round our earthly ties?
Your mind "which was in Christ," sells sheep and oxen;
Your temple is a house of merchandise.

Your days of anxious running here and thither;
Your nights of blinding care—the tasks undone!
Robbing yourself of your own birthright royal;
"All that I have is thine," beloved son.

Your days of pain, so filled with weary longing;
Your nights of striving after rest and peace;
Be still and know His image and His likeness
In you, commands the winds and waves to cease.
world. —*Unity.*

If we accept the proposition that God is Good and God is Love, and that He is Omnipresent, then we must account for the sin, suffering, and ill health of the world in some other way than that our living, loving, omnipresent Father desires it.

God's Law is harmony, peace, health, and complete wholeness for each and every one of His children. If they are manifesting anything less than this, it is because of failure to work in compliance with the Law. This falling short of the high mark of our perfection we call "sin," and it is the cause of all inharmony—*Unity.*

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Sermonettes with Meditation and Correlative Reading

October the first

Often we are blinded to the reality that exists in persons and things, by our desire to see that which does not exist. Only through the lens of love can we see the God that is oftimes hidden by the man. And we must see man in his divine self before we can ever understand God. He who made the heart can alone decipher it.

"He knows each chord, its various tones,
Each spring its various bias;
And to judge man's acts let us remember that
What's done we partly may compute,
But know not what's resisted."

MEDITATION: "Teach me to use the lens of love in viewing my fellow man."

BIBLE: Luke 15:4-11; John 4:35-6.

ASTOR LECTURES: Page 261, second par.; page 252, first par.

October the second

In these days when the earth is convulsed in the sore travail which precedes the birth of Peace, it is well to take refuge in the assurance of Isaiah, "Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the killer that exterminates." (Italian translation.) If God is the creator of the material whence the instruments of war are invented, and of the monarchs who use these arms to introduce their ideals by effacing existence from the arena of transitory apparitions, why let your heart be troubled? Nothing that is permitted by God can accomplish aught at its conclusion but His praise.

God is in the battle. Therein lies the eternal salvation of the universe and of the divine ideas which inhabit it.

MEDITATION: "I must look through apparitions to the reality of God."

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BIBLE: II Chron. 20:15; Ecc. 9:18; 11:4, 5, 10, first clause; Rom. 8:28.

ASTOR. LECT.: Page 94, first, second and third par.; page 95, second and third par.

October the third

In the parable of the labourers in the vineyard, we have ample evidence that there is no *time* in the Kingdom of God, for the parable is a rebuke to the first labourers called, who put a *quantitative* appreciation upon the work which had instead, a *qualitative* value. The labourers considered the task the end and the man the means; whereas the work is the means to the end by which man proves his divine capacities.

MEDITATION: "All my efforts are inspired and strengthened by the Holy Spirit."

BIBLE: Matt. 20:1 to 16.

ASTOR LECT.: Page 293, second par. to first par. on page 295.

October the fourth

The Scientific will be the Divine when it will cease to be manipulated by carnal emotions, and the Divine will be seen to be scientific when it is stripped of its husks of superstition.

When Love will become the only Law, then all that man moulds into thought will be "one intense diffusion, one supreme omnipresence," ever winging its way Godward. Then will doubt and fear and sorrow, "with her family of sighs," be seen as phantoms which the light of science will dispel. Truth, coming in its train, will efface the scars that are peculiar to sorrow's reign.

MEDITATION: "Stand fast in one spirit with one Mind."

BIBLE: Isa. 44:6; 45:22; Jer. 23:24; Mal. 2:16; Matt. 19:26.

ASTOR LECT.: Page 251, second par.; page 271 third par.; page 157, first and second pars.

October the fifth

Superstition is the offspring of emotions and it is engendered and fostered by fear. It is the potent ruler of the masses and the scourge of monarchs. The pomp and

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ceremony with which religion is not infrequently diffused is nothing if not superstition. It is well to remember that superstition degrades and degenerates that institution in which it is permitted to lodge.

The temple of God becomes a habitation for Satan when it harbors superstition, and the Son of God, endowed with all the potentialities of Spirit, becomes the prey of shadows when he seeks to extract from mortals information known but to God. To God calamities are unknown. Why seek to apprehend that which is non-existent, when God has given His "good spirit to instruct you?" Seek to apprehend realities and not to *understand* appearances.

MEDITATION: "I accept God and His creations as the only realities."

BIBLE: Job 22:21; Deut. 4:16, second clause; Ps. 33:6; 139:7.

ASTOR LECT.: Page 173, first par.; page 183, first and second pars.

October the sixth

Leave your judgment to God and tarry not to contemplate the evil doer, nor speculate as to his end. Know ye not that it is in your righteousness that you shall be established, even as in evil doing the one gone astray shall be condemned to seek his salvation? Then fret not because of the sins of commission or omission on the part of friends or foes, nor concern yourself with the shortcomings of others. These are but appearances, and by overcoming the tendency to accept them as realities, you strengthen your mental muscles and thus increase your spiritual powers.

MEDITATION: "I do not judge by appearances, for I judge righteous judgment."

BIBLE: Isa. 44:17; 48:8; 55:7; 58:20, 21.

ASTOR LECT.: Page 186, first par., to end of chapter.

October the seventh

As the stars "gaze upon themselves within the sea," Truth ever looks on Truth which eternally dwells in every human breast. Because of this, where mankind sees his fellow being sinking into the quicksand of iniquity, the clear eye of Truth sees him struggling fiercely towards heaven's free wilderness. Therefore, judge not after appearances,

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but judge the righteous judgment which reveals the finite groping towards infinity; the part coalescing with the whole, and man, "vital with mind," striving God-ward.

MEDITATION: "The Lord is in the midst of thee; thou shalt not see evil any more."

BIBLE: Gen. 1:27-31; Ps. 8:6; 17:15; Matt. 5:48; Rom. 3:4.

ASTOR LECT.: Page 277, first par. to first par. on page 279.

October the eighth

To be alone with God is to be alone with all which is worth while. Also, no man will be great until he has been face to face with a situation that he has been compelled to meet alone with God. That hour is the midnight hour in existence which must precede the dawn of a larger life, for only when tried as by fire does the soul apprehend her superior powers.

Then welcome earth's rebuffs and the desertion of friends, for these like John the Baptist, are preparing the way of the Lord.

MEDITATION: "I must do the work of Him that sent me."

BIBLE: Ps. 21:1-5; 23:4; Luke 12:11, 12; Rom. 8:31; Eph. 6:10.

ASTOR LECT.: Page 265, third par.; page 266, first par.

October the ninth

Would you do the works that Jesus did? Would you speak the Word before which sickness flees and sin disappears? Then you must live the life he lived or you can never imitate his work. His was not a super-natural career. He merely lived a normal life to the glory of God by service to man. Jesus lived as if "to live and love were one," and his love radiated around the world a vesture of righteousness, an undivided garment of universal Love.

MEDITATION: "Acquaint thyself now with Him and be at peace."

BIBLE: Rom. 11:36; I Cor. 8:4, 5, 6; 12:16.

ASTOR LECT.: Page 252, second par.; page 254, first par.

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October the tenth

Why let the demon of doubt as to a future life cause us to delay in shaping our existence towards a divine climax? Knowest thou not O pilgrim on earth, that

"All that is, at all
Lasts ever, past recall;
Earth changes, but thy soul and God stand sure;
* * * * * *
Time's wheel runs back or stops;
Potter and clay endure."

If you live in time you will be consumed by time before your efforts have blossomed or borne fruit; but Eternity will unveil that which is hidden by time and reveal the full harvest of the efforts begun in time.

MEDITATION: "Be of good courage and do all things heartily as unto the Lord."

BIBLE: Ecc. 3:14 and 15; Ps. 62:8; 31:15.

ASTOR LECT.: Page 337, first par. to end of chapter.

October the eleventh

It was Socrates who denied his nationality in order to claim his citizenship with the world. His is an example worthy of imitation, for it is only by renunciation of the particular that we are entitled to protection from the Universal. By the conscious knowledge of man's citizenship with the world, all men would be of one accord in preserving the life and insuring the welfare of all nations; whereas the belief in the preservation of nationality admits of men limiting their usefulness to the security of their own particular nation, and sometimes not even to that. Strive to get away from the particular that you may understand the whole, and thus be at peace.

MEDITATION: "I am one with all mankind through Divine Love."

BIBLE: 1 Cor. 13:9-12; 12:13; Rom. 8:14.

ASTOR LECT.: Page 144, second and third pars.

October the twelfth

Appearances do not always testify to truth, as Tagore so beautifully shows when he says that a father tossing his

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child up in his arms has the appearance of rejecting him, whereas the truth is quite the reverse. We should remember this when we are confronted by an experience which sems to whisper that we are cast off from Omnipotence, for God's arms are never in reality so widely open to receive us as when we seem to be cast off by Him. Remembering this should enable us to rejoice in tribulation and be patient in suffering.

MEDITATION: "Back of appearances, I see reality."

BIBLE: Rom. 5:1-8; 12:9-21; II Cor. 1:4.

ASTOR LECT.: Page 182, first par.; page 183, first and second pars.

October the thirteenth

It is recorded of St. Francis, the Italian saint, that "he kissed the ulcer of a man from Spoleto and healed him." But it was not the kiss that wrought the cure. It was the understanding of this saint that enabled him to realize the omnipresence of God as the only presence, which dispelled the illusion of disease.

So great was the sanctity of this saint that, by merely living the truth, he led men to recognize God as the only substance to the extent that many burdened with riches sold all that they had and gave to the poor. Men's lives are meant to be mirrors in which only the divine is reflected. Live then so as to draw men to Christ.

MEDITATION: "God's substance is the only reality."

BIBLE: Matt. 6:25-6; 10:39-42; 16:25-28.

ASTOR LECT.: Page 136, first par.

October the fourteenth

The divine Mind is the all in all of Life, in which abides perpetually the idea from which all outward manifestations of life spring into being. The individual mind is but a ray extended from the universal, even as all objectified things are but the extension into space of the invisible idea by which they were conceived.

Unreal ideas lead to unsubstantial acts which the world has labeled sin, but real ideas manifest themselves in noble deeds which bear the seal of God's approval. Think well that you may nobly act.

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MEDITATION: "I am one with the universal Mind."
BIBLE: Heb. chap. 11.
ASTOR LECT.: Page 139, second par.

October the fifteenth

"In nature's arena of flitting lights and shadows" it is not always easy to detect God's handiwork in the "grotesquely exaggerated images" that throng the gloaming. But we are here for that purpose, and until we find God in the all we never find Him. "The supreme being is all pervading; therefore, He is the innate good in all." Until we can detect the divine spark in the least of His creatures we can never realize the heavenly flame ever burning upward in ourselves.

MEDITATION: "Every living creature is permeated with the Holy Spirit, even as I."
BIBLE: John 4:19-24; 8:4-11.
ASTOR LECT.: Page 273, second par. to end of chapter.

October the sixteenth

The sign of a true spiritual progress is a widening arc in the range of our love. Proportionately as our love for God increases, our labors in behalf of His creatures multiply, for love is measured by the scope of its desire to help humanity. It has been adequately proven that, in the proportion that man lays down his mortal life, he takes up his spiritual life; and in the degree that he forgets his own ego, he puts on God's infinity.

MEDITATION: "I am conscious only of God's Power and Presence; therefore I have no concern with mortality."
BIBLE: Luke 21:1-36.
ASTOR LECT.: Page 265, first and second pars.

October the seventeenth

To suffer is not to stand still. In the effort to evade pain the soul ascends, and in this ascension ugly deformities and mis-shapen pains are transformed into Angels which bear the impress of His hand. As the nightingale translates his love into inspired song, so sorrow transforms the gold of character into a new form of power and beauty.

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Rejoice, therefore, in suffering and be glad in pain, for it is strengthening the divine in the human, until the greater will overcomes the lesser. So is the Christ born in us.

MEDITATION: "I rejoice in any experience that liberates the Christ in me."

BIBLE: Luke 22:14-53.

ASTOR LECT.: Page 324, first par.; page 325, first par.

October the eightecnth

By selfish desire we are blinded to our own soul interests. And besides, by the gratification of our desires, we often condemn ourselves to linger in the waste places of pain. We suffer more on the finite plane through the gratification of our desires than through their denial.

Let us remember this fact when we are tempted to repine over a delayed response to prayer, and then put God in the niche reserved for a lesser desire.

MEDITATION: "O Holy Spirit, make me to realize that sometimes the things which life misses, help more than the things which it gets."

BIBLE: Matt. 25:24-29, Ps. 11.

ASTOR LECT.: Page 62, first par.; page 70, first and second pars.

October the nineteenth

Try to realize that your body is a splendid vessel, which is moved by a mighty engine—the mind, and do not permit to enter this vessel only such passengers as you would desire to see safe on land with you.

How may you accomplish this? By your efficient will, which is the heavenly pilot who steers the vessel in the open sea of knowledge and away from the shore where the help of sense sensation would hamper its divine course. Your body is the temple of the living God. Therefore, be careful what guests you invite into His presence.

MEDITATION: "My body is the temple of God, and as such I must keep it holy."

BIBLE: Col. 2:16-17; 3:1-16.

ASTOR LECT.: Page 325, first par. to first par. on p. 327.

October the twentieth

There is no more efficient way to create suffering for ourselves than to disregard the rights of others. We can-

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not withhold from others without depriving ourselves; nor can we rob a bird's nest without defrauding our own motherhood; for in stealing the birdling we are wronging parentage and not only the bird which is unconsciously representing this divine office.

Therefore, do unto others that which you would have done to yourself, and thus save yourself consequent suffering.

MEDITATION: "My every act reflects upon myself, constructively or destructively."

BIBLE: Matt. 26:42 to end of chapter.

ASTOR LECT.: Page 293, first and second pars.

October the twenty-first

As an unborn babe's life is but a different expression of the life of the mother, so the existence of man is but a spark of the larger flame of life which is God. Ignorance, hiding this divine union, would make God "a marble form, a rite, a law, a custom," not Love in the fullest sense of the word, and man the impotent buffoon of his own or his parents' idiosyncrasies. Spiritual knowledge alone can remedy this false state of affairs and, delivering us "from the power of darkness," translate us into the kingdom of spiritual understanding.

MEDITATION: "I am indissolubly linked with the Holy Spirit."

BIBLE: Phil. 3:20; Col. 1:13-16; 3:1-6.

ASTOR LECT.: Page 337, first par. to first par. page 339.

October the twenty-second

Love is the only key that will ever unlock the heart of humanity. We must love mankind in order to discern the God that is hidden by ignorance of his divinity, not only on his part but on ours also. In no other way can humans be awakened from their dreams of sense subjection to the knowledge of spiritual liberty, than by the recognition of their inner kinship with the infinite. It is our work to hold the lamp of our lives so directed that its bright rays will fall only on Spirit. Unto this labor of love are we called.

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MEDITATION: "Love will solve all of our problems and end all of our perplexities."

BIBLE: I Cor. 3:11-18; John 13:34-35; Luke 11:1-13.

ASTOR LECT.: Page 105, first par.

October the twenty-third

Life is not lived until the living "own all sympathies, and outrage none," and thus life becomes the paradise in which "to love and live" are one. To love is to enrich existence and to bless mankind. Through love only can man's minds "outsoar the bonds of sense," and it is the inspiration of Love which, piercing "this dim universe like light," bears healing on its wings.

It is the majesty of Love that dispels the mad disquietudes and disperses idle shadows, by enthroning God in His heaven of Man's mind. It is the power of Love that keeps the earth in motion and sustains the life on its ample bosom. It is Love which is your life, and it is eternal Love, so your life is eternal. Therefore live in Love.

MEDITATION: "If a man love me he will keep my words."

BIBLE: I Peter, 3:8-11;; Matt. 5:44; John 14:23-24; 21:15, 16.

ASTOR LECT.: Page 107, first par. to end of chapter.

October the twenty-fourth

So called "New Thought" antedates the universe, for thought was the parent of the universe, even as it is the parent of all activity. Feelings are the children of thought and express that in which you believe. Therefore not what you profess, but that which you believe constitutes your religion. To be happy it is necesary to believe in the realities of life, instead of in the shadows of existence.

Every heart contains perfection's germ, and by thought it comes into visible manifestation. Think, then, thoughts of joy and health and a full measure of joy and health will be your reward.

MEDITATION: "I was planted a noble vine, a wholly right seed."

BIBLE: I Cor. 15:58; II Cor. 4:6-9; II Tim. 1:7-9.

ASTOR LECT.: Page 13, first par. to second par. on page 15.

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October the twenty-fifth

Concentration on the real, results in the elimination of the unreal. The earth mists which, when scattered, conceal the blue sky, are readily absorbed by the sun in the degree that they condense in the shape of clouds. So it is thus that the impotency of sense testimony is revealed in the proportion that condensing into the shape of disease is dispersed by the knowledge of the omnipresence of God. Sickness then is but an accumulation of sense mists which the knowledge of Truth readily absorbs. It is thus that the power of God is made manifest in the healing of the flesh.

MEDITATION: "God is my health."

BIBLE: Job 19:26; sec. clause; Ps. 30:2-5; I Peter 4:1-2.

ASTOR LECT.: Page 136, first par.

October the twenty-sixth

When face to face with sin as represented by some personality, it is well to remember that we are unconscious of the immensity of the struggle that has gone on in the breast of that individual in his or her effort to overcome the myriad shapes of sin, which otherwise, would be manifested. People are never so bad that they could not be worse; neither are they ever so good that they might not be better. In the greatest sinner

"Spirit like a star,
Beacons from the abode where the eternal are."

In the saint, ephemeral ignorance crouches like a wild beast, awaiting the bidding of sense to strike a blow at Truth. Therefore, rejoice that the sinner is no worse, and that the saint can soar to higher realms of spiritual attainment.

MEDITATION: "I shall be satisfied when I awake with Thy likeness."

BIBLE: I Thess. 5:16-23; Phil. 4:4-10; I Peter 4:12-14; Ps. 107:22-31; 96:12.

ASTOR LECT.: Page 282, first par.; page 288, second par.

October the twenty-seventh

In the parable of the marriage of the King's son, Jesus portrays the union of the ethics of the old dispensa-

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tion with the spiritual science of the new order. Those "bidden" were such as professed themselves followers of God, and the servants sent to call them were those who from the earliest prophets to John the Baptist, had foretold the coming of the Christ, most of whom were martyred. The "man" who had not on the "wedding garment," or such righteousness as is supposed to characterize the facsimile of Christ, or Christians (who, perhaps, faulty and imperfect are nevertheless copies of Christ), not only lacked the divine "root of faith," but also "its flower of charity." Therefore, this man's impotence was so great in the presence of Omnipotence that the hands and feet, by whose aid resistance and flight had been possible, were alike deprived of all power and motion, and he was cast out into the night of his own abysmal ignorance, the darkness in which those must grope who refuse to walk upright in the light of Truth.

MEDITATION: "Behold, the Spirit makes all things new."

BIBLE: Matt. 10:7-14; Luke 21:36; II Thess. 1:5, 11.

ASTOR LECT.: Page 251, third par.; page 128, first par.

October the twenty-eighth

God is the only substance, therefore, good and so-called evil have their origin from this essence.

What makes this force and energy so different in aspect, so at variance in results? Merely in the modes in which they are presented, and consequently, in the shape that they assume are they so immeasurably different. It is the same force; it is different only in its application.

Then to dissipate evil, one has only to concentrate every faculty and direct every energy towards right doing, for evil is merely good gone astray.

MEDITATION: "The earth is full of the goodness of the Lord."

BIBLE: Ps. 37:1 to 19, 23, 24, 30, 31, 37.

ASTOR LECT.: Page 322, second par.; page 323, first par.

October the twenty-ninth

Life is an opportunity to overcome, and every experience is valuable or worthless in the proportion that it is

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used as a means of overcoming self, which is always a menace to progress.

Therefore, approach every experience which life presents, as its master, for by overcoming you tread "the path which no fowl knoweth, and which the vulture's eye hath not seen. The lion's whelps have not trodden it, nor the fierce lion passed by it." For you will walk, by overcoming, in the path of wisdom which leads to the City of Understanding.

MEDITATION: "God is my freedom, and my opportunity."

BIBLE: Job 28:12, 15, 20, 23, 28.

ASTOR LECT.: Page 281, first par.; page 279, first par.

October the thirtieth

Love is the universal panacea for every mortal woe; the cure for disease; the anodyne for hate and the only remedy for avarice. With Love all things are possible; without Love nothing enduring can be accomplished; Love cannot be constrained;

"It over-leaps all fence,
Like lightning, with visible violence,
Piercing the continents like heaven's free breath,
Which he who grasps can hold not."

Love is the divine sunshine which dissipates the shadows of sense, for in Love God abides, and in loving, man feels His presence.

MEDITATION: "I live and move and have my being in God's perfect Love."

BIBLE: Rom. 8:28; 13:8-9; I John 4:20-21; Ps. 18:1-3.

ASTOR LECT.: Page 106, first par. to end of chapter.

October the thirty-first

Are you bowed with woe and laden with wrongs under which you writhe? Do the powers of darkness seem to overflow your soul? Do you long for Life and Joy and Victory?

Then take refuge in the gospel of an inspired poet and realize that:

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"To suffer woes which hope thinks infinite;
To forgive wrongs darker than death or night,
To defy Power which seems omnipotent;
To love and bear; to hope till hope creates
From its own wreck the thing it contemplates;
Neither to change, nor falter, nor repent;
This, like glory, Titan, is to be
Good, great and joyous, beautiful and free;
This is alone Life, Joy, Empire and Victory!"

MEDITATION: "I am led by the Spirit, for I am a child of God."

BIBLE: Ps. 28.

ASTOR LECT.: Page 84, first par. to first par. on page 92.

NOTICE

A Course of twelve lessons in Divine Science will probably be given by Mr. Murray, beginning on Monday, October the sixth. They will be held three forenoons a week, at eleven o'clock, at the Waldorf-Astoria Hotel, New York City. For further particulars write to the Secretary, 113 *West 87th St., New York City.*

NOTICE

During Mr. Murray's absence in Europe, Mr. Daniel M. Murphy will be in charge of Mr. Murray's office. His hours will be from 2 *to* 5. *At night he may be reached by calling Vanderbilt* 4211.

CALL THE FOLLOWING NUMBERS IN

January, February, April, July, September of 1915

Practitioners.

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A Magazine Devoted to the Study of Truth and its Application to the Needs of the Individual

WILLIAM JOHN MURRAY, *Editor*
DANIEL M. MURPHY, *Assistant Editor*

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The First Church of Divine Science

W. JOHN MURRAY, Pastor

SERVICES are held every Sunday morning at eleven o'clock in the Waldorf Astoria Hotel, at Fifth Avenue and 34th Street, New York City.

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THE GLEANER

Intuition

By W. JOHN MURRAY

"By thy great wisdom and by thy traffic hast thou increased thy riches."—Ezekiel 28:5.

"Glorious indeed is the world of God around us, but more glorious the world of God within us. There lies the Land of Song; there lies the poet's native land." These are the words of Longfellow to whom Intuition meant the perception of Truth without the aid of conscious reasoning, but a perception nevertheless which conscious reasoning must eventually support. "If only I could have known what was going to happen, so much might have been avoided which now must be endured," says the man who has made a mistake in business, and the woman who has made a mistake in love.

The popular notion that women are more intuitional than men might be seriously questioned if their matrimonial ventures were used as tests. If the faculty of intuition has a special field in which to exercise itself, it would seem to be in affairs of the heart, but the number of mistakes made by women in such affairs is as great as are those of men, or more so, if one may judge by the divorce findings. It is too late after the bad move is made, and the results are beginning to appear, to remember that we had a "hunch" that things were not going to turn out well, for it is this "hunch" which comes from something higher than the intellect which ought to be considered, and not so frequently brushed aside.

Much of Russell Sage's monetary success it is said was due to his wife's intuition which he learned to rely upon, rather than upon his own method of reasoning. The trouble with most men in business is not that they are lacking in intuition, but that they allow intellect to reason them away from their intuitional perceptions. The trouble with most women in love is not that the faculty of intuition stops functioning, but that other considerations silence its "still,

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small voice," and it is only when trouble comes that both men and women remember the "hunch" in the case. "If I had only stopped to think," we say; but the trouble is that we did stop to think and, going contrary to our warning, we invited what we did not want.

There is a prevalent notion that Intuition is a gift, and while it is true that some are born with greater capacities along this line, just as some are born with sounder constitutions, it is nevertheless true that Intuition, like physical strength, may be acquired. It is a question of exercise in both cases. If "God enters by a private door into every individual," we should see to it that the latch-string is always on the outside. It is not belittling to intellect to say that Intuition is superior to it, and that it is that upon which it must ultimately depend for its clearest explanations of Truth. Intuition is that which furnishes intellect with its working ideas. When it is said that "All science is based on the *assumption* of causation," it simply means that the intellect would have nothing to work upon were it not for the intuitive perception, or assumption, that effect presupposes cause. As it is the office of intellect to reason from ascertained facts, it is the function of Intuition to grasp Truth at first hand, and then to bring all the powers of reason to bear on the translation of Truth into concrete usefulness.

Intuition is not that in man which corresponds to instinct in the animal. We cannot compare it with that mental quality which causes the bee to construct its cell, the beaver its dam, or the bird its nest; for while these indicate the certainty of unusual mental operations, they do not necessarily lead to *divine communings*. Instinct in the animal enables it to co-operate with nature, while Intuition in man enables him to co-operate with nature's God. The one enables the animal to use nature's forces for constructive purposes, the other enables man to utilize Divine Energy in a way that makes for health, wealth, and wisdom. It is from intuition and not from intellect, or instinct, that man rises to the highest exhibitions of artistic genius in the worlds of music, poetry, painting, architecture and invention. If one reads carefully the visions of Joseph and of Daniel one will see how large a part intuition played in their interpretation. There are more ways than one of acquiring knowledge, and learned men are discovering that

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inspiration is as necessary as education, if men would not forever memorize and repeat what other men have memorized and repeated before them.

Swedenborg says that nothing ever happened in heaven. What is meant by this is that nothing ever takes place on the plane of the objective that has not already taken place on the plane of the subjective, so that all prophecy is based upon seeing in the subjective world the mental picture of that which will ultimate itself in the physical world, unless something is done to produce a short circuit. Our intuitions may prophecy good or ill because they are based upon the inner perception of *thoughts* in the subconscious mind of the race, and since this is so they are invaluable in developing the good mental pictures on one hand, and destroying the bad mental pictures on the other. The more intuitive we become the more we shall invite success, and the quicker we shall forestall failure, for intuition is a two-edged sword which cuts both ways. It is through intuition that we perceive opportunities and seize them, unless we permit intellect to reason us away from them.

On the other hand it is through intuition that we sense danger, even when all seems most auspicious on the surface. Intuition appraises us of forthcoming good and warns us against approaching calamity. It is that in man which is spoken of as man's "Guardian Angel." It causes a man to change his mind and take the elevated when as a general rule, he almost automatically travels by subway. There is no *apparent* reason for departing from his usual custom, and he feels almost foolish for following what seems to be a foolish impulse, but he learns, on arriving at his office, that there has been an accident in the subway which would have delayed him even if he had not been injured by it.

Recently a young woman told me that she had started out for a long horseback ride when she suddenly felt that something dreadful was transpiring at home. She tried to laugh herself out of it, but the inner feeling persisted with such force that she turned her horse around and galloped home as fast as possible where she found her father dying in his chair, where she had left him a few moments before apparently well. Such things have happened so often that we no longer question them. We admit the phenomena and we become almost fatalists in our admission. If good

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is on the way, according to our intuitive perceptions we are glad of it, for "The more the merrier;" but if calamity is impending we are apt to say, "If it is to be, it will be and that's all there is to it."

It is right here that we are to make intelligent use of this God-given faculty in order to hasten the good and neutralize the evil. It is now an accepted fact among psychologists, spiritual and academic, that the subconscious mind is amenable to suggestion by the conscious mind, and that according to the law of action and reaction, the conscious mind is reacted upon by the subconscious, so that the subconscious which stands between the individual and the Universal may keep the individual informed of things transpiring on the subjective plane. But this reaction of the subconscious upon the conscious ought to be more intelligently persistent and not so unintelligently spasmodic, and it will become so when we learn to pay attention to it, as Joseph and Daniel heeded it.

When it is once understood that the conscious mind reacts to promptings from the subconscious, we shall see that our highest impulses came more from intuition than from intellect. In learning to place more reliance on this Inner Guide, we may occasionally follow a blind lead, but we shall less frequently reason ourselves out of good prospects by refusing to heed our infallible mentor. There are those who tell us that our first impressions are good detectives, inasmuch as they reflect what is actually taking place in another's mentality, so that what he is and not what he *appears* to be impresses us. There are those who scorn to be influenced by "first impressions" lest they misjudge their new acquaintances, but the frequency with which they are brought back to first impressions through grievous disappointments speaks volumes for the value of intuition.

The Scotch speak of intuition as "second sight" when, as a matter of fact, it is first sight, or the ability to see mind in action before it comes into manifestation. It differs from clairvoyance in that it is not confined to reading the individual mind, but *feels* rather than sees what is taking place in subconscious mind of the race. What intuition enabled Joseph to do in the matter of foreseeing the seven years famine and to protect Egypt against its ravages, it will enable any man to do in the ordinary affairs of the

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business world. Even the little they have of it is as a natural gift and without any cultivation whatever would, if listened to, prevent many a catastrophe and seize many an opportunity.

But the bias of our education has been all in favor of "weighing the matter" from the standpoint of reason, so that we have reasoned ourselves away from what would have protected us in one instance, or profited us in the other. All men have intuitions but few men cultivate it, so that when we find one who does, we find a success. It is the explanation of all real achievement and reveals the law by which one man outdistances another. Speaking of the phenomenal success of a mutual friend, one man said to another, "How did he do it?" and the other replied, "He saw it first." But it would have been of little value for him to see it first if he did not act upon it directly. We must learn to trust our intuitions more. All inspiration is due to the normal action of the Universal Mind on the individual, whenever the individual is listening *inwardly*.

The only reason why we do not get "hunches" more frequently is because we permit ourselves to become distracted by the things of sense and the outer world. Like the natural talent for music or art, we must cultivate this precious gift and it will recompense us a thousand-fold. Through self-discipline and earnest longing the mental vision of the individual becomes clear, so that the power of immediate insight, which is man's highest attainment, supersedes the laborious operations of the intellect.

The truths and glories of the spiritual world are intuitionally discerned, whereas the intellect, if it glimpses them at all, does so as through a glass darkly. Apart from the value of cultivated Intuition as an asset in business and a protection against danger, its greatest benefit to human kind lies in its power to lead us out of the bewilderment of sense to serenity of soul. When we have the faith and courage to trust it our spiritual vision will become clear and the Hidden Way out of the maze of disease and trouble will be revealed.

Intuition leads to a conviction of the Presence of God in spite of all appearances. It is the compass which always points to the peace we seek. The cultivation of intuition, like the cultivation of a seed, begins in the silence. The busy man and the busy woman will be most greatly aided

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out of their perplexities, not by "taking *thought,*" but by taking *time* to relax. If we would be in good receiving condition we must become as passive as the flower which turns to the sun, so that the voice of God coming through the channel of intuition may not be confused by the blurring protestations of mere reason. When we have shut ourselves off from outer things and have become still, and know that the "I am" is God, we should say silently, "Thy Word is a lamp unto my feet, a light unto my path. There is that in me which hears Thy Word and, hearing It, *obeys* It. Through my God-created intuition I have ears which hear and eyes which see the things which make for progress, spiritual and material. I perceive Thy Way and, walking in it, I keep company with the spirits of just men made perfect.

"My spiritual intuitions are not idle fancies which lead only to disappointment, but they are direct impartations from Divine Mind to my receptive soul by which I am able to distinguish between that which is true and that which is false. Intuitively I perceive that God and not mere intellect is my unerring Wisdom, and this perception leads me to seek guidance from the Inner and not from the outer. I cannot be deceived into doing that which I ought not to do, nor prevented from doing *immediately* that which I ought to do, for my Guardian Angel (Intuition) guards me against the one and encourages me in the other. Following that which God has given to me as my Inner Guide, I shall go on from Glory to Glory until it leads me at last to that Infinite Wisdom which knows no error and no mistakes."

A Prayer

Let me be big in all the things that matter,
Where pettiness would be the easy road,
Let me be strong—not for my burden only,
But for my brother, struggling 'neath his load,
Let me be light, that shining through the darkness,
Perchance some tiny, faintly flickering ray,
May shine upon the pathway of another,
And by its shining cheer him on his way.

—*Alice Britton Nichols.*

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The Heart's Desire

By Eleanor Foose

"Rest, in the Lord, wait patiently for Him and He will give thee thy heart's desire."

Could there be a more comforting or satisfying promise than this one? Thy heart's desire! The state of body, mind or affairs for which we long more than anything else! The thing which stands for all that is beautiful and desirable!

And what could be simpler than the way to obtain it? Just rest in the Lord and wait patiently for Him. And yet so many of us have gone on for long years, living in the desert of lack and suffering. We have strained every nerve or perhaps waited with the patience of despair, getting farther and farther from our desire, all because we have not known what it means to rest in the Lord.

Now in the world of physical cause and effect, when we want to make anything or go any place, the very first thing we do is to get definite directions and then study them. Before we can make a start it is absolutely necessary to have a clear understanding of the directions.

Even so, when we want to obtain results working in the mental or spiritual realm, we must have a clear picture of the process which is to bring results.

The very first step toward, then, realizing our heart's desire is a clear understanding of our Lord Whom we are to trust. Our Lord is not an outside Being Who will hand out benefits after we have waited a long enough time to please Him. Our Lord is the Christ within; that perfect Idea in the Mind of God which He holds of each one of His children.

The Christ within is one with the Father. It is the Father's very expression of Himself, having the same attributes—the same glorious Life, Love, Strength and Joy; the same spirit of Wisdom and Abundance, all pressing out into manifestation. The very desire we feel is God knocking at the door, seeking to express Himself. It needs only our co-operation for it to push right into the outer world.

For it is God's perfect idea, the Christ within, that we are to rest in, knowing that every good thing we desire is already created for us—is already within us, pressing out

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from God. We are simply the channels through which the desires become visible.

We cannot think of anything too beautiful or splendid to belong to that perfect idea. As we rest in this realization and keep our eyes fixed on the vision, which is an inner reality, it becomes clearer and more real and our desire becomes purer and finer.

This is what it means to rest in the Lord—to rejoice in His perfect idea within us.

And then we come to the other necessary step on the way to attainment. "Wait patiently for Him." It is not enough to welcome the truth, to rejoice in the Lord within us if we look to some other source when our desires are not at once realized. Perhaps we are not ready to receive the thing for which we long. Or it may be that it would not bring us real satisfaction until we have had more preparation for receiving it, or for using it.

If, for any reason, the channels are choked we must remember that is our continued rejoicing in the inner reality which will open the way. It is giving thanks always, on the discouraged days as well as on the hopeful days, which will bring the blessing.

And if the time seems long and our efforts futile, our comfort is the knowledge and faith that we are learning to do our part of the work. Little by little, or perhaps with a sudden great awakening the things we need to know will be made clear. God's promise cannot fail. Just do your best, than "commit thy way unto the Lord, trust also in Him; and He shall bring it to pass. And He shall bring forth the righteousness as the light, and thy judgment as the noonday."

It is of no little importance that the man who craves the blessing of an unbrokenly optimistic mood should under all circumstances keep up the external appearance of optimism.

That is, he should keep a smile in his eye, hold himself confidently erect, walk with a springy, hopeful step. The more habitually he can do this the more he will experience the desirable mental reaction of pleasurable moods.

—*H. Addington Bruce.*

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Fences

By Daniel M. Murphy.

One evening recently I sat with friends in a sunken garden between busy Manhattan Streets. It is located in a really neighborly block, and the back yards of the six or eight houses joined in this almost unbelievably friendly pact, so contrary to city usage, contain large trees, shrubs, flowers and small patches of lawn. Only two or three fences divide these plots, and there are connecting gates, never locked. In the twilight even these wire barriers were invisible, and the entire space appeared to be one luxuriant park.

Instead of believing in ugly and uncompromising walls of separation, each of these neighbors has faith in the friendliness and good intentions of the others, although, some of them are newcomers. And so the beauty of the green expanse, and freedom to walk therein, is enjoyed by all.

I recall another view which contrasts strongly with that of the friendly gardens. This discloses to me from a second floor where I look across into my neighbors' yards, surrounded by well painted fences, at orderly plots of green with shrubs and autumn flowers. I thank God for this daily beauty, while I try not to see another yard, visible from a different angle, which is dirty and disorderly with everything to offend the eye, including an unpainted fence. But some of the neighbors are so situated that they must look upon this place of desolation. This fact has made me realize poignantly that man does not live to himself alone, and his surroundings are a matter of grave concern to those about him. I cannot selfishly take the fruit of my neighbors' thought and labor without incurring the obligation to contribute my share to the cultivation of the world's beauty in some form.

The matter of fences, and what they enclose, has suddenly become of magnified importance to me. I realize that anything that shuts me off from my fellows does me harm, and by it I am prevented from free access to them, and from receiving their largess of loving association. These barriers also keep me from giving freely to them on an equal basis, and from performing the services which that which is finest in me should prompt me to give. Fences and walls

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shut out as well as shut in, whereas this is, or should be, the era of unbarred doors and free access to all God's beauty of nature and human nature.

If this is true regarding conditions in the material realm, it is even more true in the conduct and order of spiritual affairs. The church has always laid too much stress on creeds and dogmas, and placed too great an emphasis on its own importance as an organization. The spirit behind it has too often been lost in the operating mechanism. If the particular form prescribed by those in authority was not accepted literally and completely, the sacriligous heretic who presumed to rebel at this blanket acceptance was cast into the outer darkness, or possibly he met a more cruel fate.

Iron-bound creeds, those fences of sectarianism, have worked disaster and destruction in all ages, and have shut out Love and Truth. A simple and broad statement of some fundamental principles of belief is commendable, and serves to link together those of kindred viewpoint. But there must always be guaranteed individual liberty in the exact interpretation, so that anyone may become a citizen of the kingdom of Spiritual Fellowship.

The belief in only one gate whereby one may enter this Kingdom, and that any church or sect is the sole custodian of the key thereto, is both absurd and debasing. There are no barriers around the Secret Place of the Most High. Any one may draw near who is led by the desire for spiritual refreshment and guidance. In spite of pompous claims of seniority and particular emphasis upon a special dispensation of divine wisdom, whether that be controlled by any special book or office, the way is, according to Jesus, open and whosoever will may come.

Whittier had this vision when he sang:

"Forgive, O Lord, our severing ways,
The separate altars that we raise,
The varying tongues that speak Thy praise!

Suffice it now. In time to be
Shall one great temple rise to Thee;
Thy church our broad humanity."

It is clear to me that I must make no reservations to myself of special privilege or power. I must create no barriers that tend to set me apart, or prevent the free access

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of all to the best that I may have. Whitman said he would accept nothing which all could not have on the same terms. It is this Democracy to which I must aspire. I must use my power to raze all fences that unlovingly exclude me from greater usefulness; I must fight all false doctrines that restrict the freedom of spirit of all my fellows. I must not forget that the vital element in all spiritual teaching is in unity and not in separation, in openness and not in exclusiveness.

A Man's Prayer.

From the *Michigan Tradesman*

Teach me that 60 minutes make an hour, 16 ounces one pound, and 100 cents one dollar.

Help me to live so that I can lie down at night with a clear conscience, without a gun under my pillow, and unhaunted by the faces of those to whom I have brought pain.

Grant, I beseech Thee, that I may earn my meal ticket on the square, and in doing so may not stick the gaff where it does not belong.

Deafen me to the jingle of tainted money and the rustle of unholy skirts.

Blind me to the faults of the other fellow, but reveal to me my own.

Guide me so that each night when I look across the dinner table at my wife, who has been a blessing to me, I will have nothing to conceal.

Keep me young enough to laugh with my children and to lose myself in their play.

And then when comes the smell of flowers and the tread of soft steps and the crunching of the hearse's wheels in the gravel out in front of my place, make the ceremony short and the epitaph simple:

HERE LIES A MAN

Fear and hatred always go together. Man seems to be so constituted as to hate the thing he fears.

—*John Haynes Holmes.*

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Thou Majesty of Light

By Jean Parke (Mrs. Theodore Holm)

Oh Thou majesty of Light, Thou centre and circumference
of my steadfast vision,
I am resigned to Thy flaming supremacy.
I thought to come before Thee resplendent in Thy vesture,
Into the path of Thy glory as a masterpiece of Thy coloring,
Forever stamped by Thy immortal art, a consummation in
myself.
But I perceive with ecstasy that I am but the path of Thy
glory.
Thou cooling fire of purity, Thou hast overwhelmed my re-
sistance,
My gates are flung wide, my consciousness is inundated.

Oh glory beyond all understanding, all deserving!
I am the path of Thy glowing splendour.
Wherever I turn, there spreads and widens Thy shimmer-
ing radiance.
Wherever I gaze, there greets me manifold beauty,
Glowing in the touch of Thy all transfiguring revelation.

Wherever I would press forward, there runs ahead of me
Thy fleet, gracious, shimmering welcome.
Oh ineffable sweetness of decree, unescapable consumma-
tion
That dost thus absorb me into Thy blazing self,
And dost diffuse me, with Thyself, through all Thy spark-
ling creation.

Where shall my gaze rest?
I am one confusion of happiness, one flood exultant,
One commingling of all triumphs, one molten rhapsody.
My gratitude is swept beyond its depth
By the overwhelming inundation of joy.

—From *"Psalms of a Heart Restored."*

In truth, he only is the lover who seeks what is profitable to the beloved; so that if any pursue not this, even what is right and good, though he make ten thousand professions of love, he is more hostile than any enemy.—*St. Chrysostom.*

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Triumph Through Tranquility

By W. John Murray

Great power belongs to those who, having conquered their own distempers, are in a position to maintain their serenity in the presence of the unbalance of others. To feel and to say that others irritate us is an acknowledgement of the fact that the tranqility we feel in solitude is only a sleeping lion which needs nothing more than the faintest rustling of a leaf to arouse it.

It is written in the Scriptures that "The effect of righteousness shall be quietness and assurance forever." What is this righteousness which is to make for such a desirable state of mind? It must be something more than that mere morality which so frequently passes for righteousness, for where there is strictest morality there is not always peace, as is evidenced by the fact that some very moral people are often most querelous. Tranquility is a sure sign of a well ordered mind, but a well ordered mind is not so much the result of a dominating will as it is the consequence of an intelligent conception of that "Eternal Order of Things" with which one must co-operate if one would share in its harmonious manifestations.

Inner repose is not dependent on supplicating Deity for sufficient fortitude to withstand the shocks of outrageous fortune, but in the cultivation of that Mind of The Master which faces every experience as a test of one's spiritual understanding. We are not to meet the crucifixions of the lower self as calamities but as opportunities for the exhibition of that inner power which only awaits our intelligent use of it. Righteousness is the perception of the relation in which we stand to the Principle of the universe. Man is not a detached atom whirling around in space, attracting no other atom and repelled by the very cause of his being.

All true education has for its object the enlarging of those perceptions by which the individual becomes aware of his unity with Creative Intelligence which always expresses itself through the individual in the degree that the individual opens the channels of consciousness to its ever-ready inflow. Like a silent, but always waiting, reservoir which needs only to be tapped in order to meet the demands of those who draw upon it, the Universal Mind calmly awaits

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the Individual mind's application of Its principles. It is in this way that man works out his own salvation through wisdom and understanding, rather than through "fear and trembling."

The perception of Truth speedily convinces us that on the plane of the objective Absolute Perfection is unknown; for, look where we will, we see the spots and blemishes in nature and nature's master, Man, which reveal that all visible manifestation is a more or less imperfect reflection of "THAT SOMETHING" back of it which, to know "aright," is Life eternal. As one views the world from the standpoint of the senses all things are more or less out of joint. If men are not dying untimely deaths through war, and the famines and pestilences, which are the children of war's unholy alliances, they are dying from those easily avoidable diseases to which flesh is *not* heir, except where the mind is ignorant, and corrupt *because* of its ignorance.

How few enjoy that sweet immunity from disease which is the elementary happiness vouchsafed to man through rational thinking and living. There is an almost universal acceptance of the necessity of disease, save in those cases where men have more imagination of an ideal state. To conclude that war and disease are necessary because these terrors of the race have always existed is on a par with the declaration the catterpillar will never become a butterfly because it never has been one. Despite all the progress of the race, man is still at the beginning of his possible achievements. One day he will seize upon his life, as he now seizes upon the forces of nature, and mould it to his thoughts as surely as he now causes electrical energy to transport him across land and sea.

This is no more a "mere metaphysical dream," than were the those, "figments of the imagination" of Jules Verne, which were visions of those submarines which invade the erstwhile sacred territory of those denizens of the deep, and those equally peculiar rivals of the birds of the air, the aeroplanes. When feverish competition gives place to studied and calm co-operation, there will be no need for crippling underselling on the part of merchants, or so-called expansion of territory on the part of nations. And this ideal is not nearly so chimerical as Mr. Practical Man fancies.

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Competition is *not* the "life of trade." This is a statement which continues to exist like the phrase "The wrath of God," and with no more truth in the one than there is in the other. "CO-OPERATION IS THE LIFE OF TRADE," just as co-ordination is the life of the body. When a number of competing firms, which are cutting each others' throats, so that none is gaining and all are losing, are brought together by a wise man who REALIZES, that co-operation is superior to competition, the success which follows for all is a proof that the hackneyed expression "competition is the life of trade," is as false as the vision of those who coined it.

That righteousness or right-use-ness of the mind, which enables one man to see that co-operation is the need of the hour, will enable other men to see it also, and as this spiritual perception increases the collective mind of the race will usher in that New Order when "God (through regenerated mankind) shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

Through co-operation all things in man and in nature will conspire to produce that harmony and beauty which will be known and appreciated as the Kingdom of God upon the earth. Man will move from "glory to glory" as he now walks from street to street. Disease and painful death will be superseded by longevity and a *willing* dropping of the mantle, for what is falsely called death will be seen to be nothing other than the opening of the eyes of the mind upon that larger view of life which is neither in the body nor of it, but which is forever "Hid with Christ in God." To know these things is to be free from all that is disturbing. It is to maintain poise amidst seeming confusion, and thus prove that Man is bigger than circumstances.

"To suffer woes which Hope thinks infinite;
To forgive wrongs darker than death or night;
To defy Power, which seems omnipotent;
To love, and bear; to hope till Hope creates
From its own wreck the thing it contemplates;
Neither to change nor falter nor repent;
This, like thy glory, Titan, is to be
Good, great and joyous, beautiful and free;
This is alone Life, Joy, Empire, and Victory."

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A House Builded on the Rock

There is no real success outside of Truth. The New Thought Centers that are most successful are those teaching Absolute Principle. Without any invidious comparisons mention is made of Rev. W. John Murray's work in New York and Philadelphia, Annie Rix Militz's work on the Pacific Coast and elsewhere, the New Thought Temple, of Cincinnati, Frederick L. Rawson, in London, the Unity Teaching, the Divine Science College, of Denver, and many other similar centers. These have all prospered greatly and it is a significant fact that they have all taught essentially the one message. "If thine eye be single, thy whole body shall be full of light." This is a spiritual universe and we are spiritual beings. We are not subject to matter, but only to our own thought. This is the Christ message to the twentieth century and it is a message not so much of words as of works. These and numberless other centers throughout the world are healing the sick, demonstrating divine supply, and more to the point, are teaching thousands of people to do these things for themselves.

This is already a mighty movement and if we are but true, faithful and diligent it can be made more mighty still. To do this, however, it must be clean, honest and trustworthy. It must uphold the Christ standards in all things. The world has never yet had a real Christ movement. This gives us the golden opportunity to have one now. Let us build our house upon this rock and nothing can prevail against it.

In the language of Emerson we must "hitch our wagon to a star," and that the pole star of Truth. Let there be no confusion in our teaching, no doubt or destructiveness in our thought, no fear of failure in our supply, no lack of faith in our demonstrations. Let our motto be, "The Lord God Omnipotent Reigneth." He is our healer, our protection, our prosperity and our joy.

We are slaves neither to matter nor personality. The Christ is our leader, none other. We believe in him not less than the old thought, but more, and prove it not by lip service and form, but by doing his commandments.

The world needs this Truth. Already there is talk of another world war and it may come unless the Christ love shall win the world to peace and construction. There is no other power under heaven that will save the world in this

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crisis except the Most High. When the world is taught to the point of realization and demonstration that "His mind is our mind now" there will be permanent peace and health both of the individual body and the body politic.

There is no movement that gives such promise in the line of working out this program as the New Thought, known under other names as Divine Science, Unity and so forth, but all teaching and practicing the One Truth. Ours is the opportunity and responsibility of making and keeping it worthy of its high mission. We must make it a haven of refuge for all spiritually-minded people, all those from movements new and old that are looking for a home. The present disturbance in the Christian Science ranks is significant and should have a meaning to us. There are multiplied thousands in that organization who believe much as we do and who will not stop short of that truth which makes us free. Some of them are coming to us already and others will do so when they see that we have something better to offer. The only better thing is the Christ, the Absolute Truth. Let us offer them this and nothing can keep them away.

The same condition is found in other new movements such as spiritualism and theosophy. For spirits we will offer them the Spirit and for karma we will give them the new birth of Freedom that comes through spiritual realization. We will teach them that nothing is good but the one Good, the God, who is Within, salvation here and now.

To those in the old thought we will say, "We are not trying to build a sect; there are too many already. We are trying to teach the Truth, the same Truth proclaimed by your founder for we believe that it means the only salvation for the world."

With such an appeal and such a program this movement will be irresistible. It is the renaissance of the early Church, the Christ teachings made supreme, the healing, success, construction, joy and victory of the Truth Absolute! —From *The International New Thought Alliance Bulletin.*

God is not an enigma to be solved; God is a Presence of which I am a part and you are a part. And to know God is not to know some outside Being; it is know ourselves and so to know Him out from Whom we come.—*A. C. Grier.*

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Be Strong

Be strong!
We are not here to play, to dream, to drift,
We have hard work to do and loads to lift.
Shun not the struggle; face it. 'Tis God's gift.

Be strong!
Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.

Be strong!
It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long,
Faint not, fight on! Tomorrow comes the song.

—*Maltbie Davenport Babcock.*

Extracts from the Primitive Christians found in the Ante-Nicene Christian Library

From Origen, about A. D. 125.

I AM of the opinion that the expression by which God is said to be "All in All," means that He is "All" in each individual person. Now He will be all in each individual in this way: When all rational understanding cleansed from the dregs of every sort of vice, and with every cloud of wickedness swept away; and when all that can either feel or understand or think, will be wholly God; and when it will no longer behold or retain anything else than God; but when God will be the measure and standard of all its movements, and thus God will be "All," for there will no longer be any distinction of good and evil. Seeing evil nowhere exists, for God is all things, and to him no evil is near, nor would there be any longer a desire to eat from the tree of knowledge of good and evil, on the part of him who is always in possession of good, and to whom God is all, the last enemy moreover who is called Death, is said on this account to be destroyed, that there may not be anything left of a mournful kind when Death does not exist, nor anything adverse, when there is no enemy. The destruction of the last enemy, indeed, it is to be understood, not as if its substance, which was formed by God, is to perish; but because its mind and hostile will, which came not from God, but from itself, are to be destroyed.

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Sermonettes with Meditation and Correlative Reading

November the first

In thought man is ever inventing robes which he is destined one day to wear. Therefore, before creating it, it behooves him to decide upon the kind of a robe he would care to don. Fear thoughts will robe him in the rags of poverty; sick thoughts will clothe him in the garments of disease; but the realization of his divinity will enable him to put on the white robes of Christ, which testify to the amount of Godliness he has demonstrated within himself.

MEDITATION: "I am even now clothed with the purity and holiness of God."

BIBLE: Rev. 7:13, 14; Is. 22:21.

ASTOR LECTURES: Page 331, first and second pars.; page 332, first and second pars.

November the second

By its spiritual activity the mind of man frees itself from the cerement of materiality in which ignorance has enveloped it, for in so far as God rises in action, the divine is realized. This is a truth that tends toward the infinite; therefore be active in well doing. Count nothing small that makes for the betterment of humanity, and think no attainment great, that does not illuminate and refresh your own conception of truth.

MEDITATION: "I am part of that Good which ever works towards absolute perfection."

BIBLE: Mark 12: 42; Luke 21: 1 to 7.

ASTOR LECT.: Page 128, first par.

November the third

The divinity of Jesus was best evidenced by his humility. He came not to be ministered to, this Prince of Princes; instead he came to minister, to serve his servants. He who was born to command, obeyed, and the Son of God washed the feet of the fisherman. Surely the Nazarene taught the blessedness of service and the dignity of labor. Think of these things when you are facing menial duties, and it will illumine your mind and glorify your labor.

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MEDITATION: "All service is the same in the sight of God."

BIBLE: John 21: 9 to 18.

ASTORS LECT.: Page 136, first par. to first par. on page 139.

November the fourth

In that the individual has the same potentiality as the universal, the differene existing between God and man is one of degree only. The divine mind is complete; the human mind is on its way to completion, and in the proportion that man realizes his latent possibilities, he increases his spiritual speed and thereby lessens the distance that separates him from his goal in spirit. Hasten beloved, thy Lord awaits thy coming.

MEDITATION: "I am ever progressing toward God's perfection."

BIBLE: Luke 22:69; Luke 21: 9, 18 and 19.

ASTOR LECT.: Page 333, third par. to first par. on page 335.

November the fifth

It is the giving up of ourselves for our ideal that makes for happiness, for the real meaning of existence is discerned only when, detached from the personal, we are possessed by the All. It is in being *possessed by the All, not in owning the part,* that the true purpose of life is discerned. The remembrance that a personal void is only the necessary preparation for a spiritual fullness, robs sorrow or its aftermath.

MEDITATION: "I shall be filled with the Holy Spirit."

BIBLE: Luke 22: 41-52.

ASTORS LECT.: Page 181, fourth par. to first par. on page 183.

November the sixth

By the glorification of humanity divinity becomes apparent. Therefore by helping in the transformation of humanity, you are glorifying the ideal in yourself. Because of this it is more blessed (to yourself) to give than to receive.

Jesus demonstrated his divinity by putting off mortality, and his parting assurance to his followers was that they could do likewise.

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MEDITATION: "The Lord in me understands the Lord in all men."

BIBLE: Matt. 28: 18-20; Mark 9: 36-50; Matt. 25: 34.

ASTOR LECT.: Page 337, first par. to end of chapter.

November the seventh

It was taught by Saint Bonaventure that the best proof of a religion was its power to enable its adherents to do common things in a perfect manner, as a constant fidelity in small things was the heroic virtue which established man's worthiness for greater responsibilities.

The son of Mary was a good carpenter before he became an architect of souls. Let us do the small things with such dignity as will enhance their value, and thus fit ourselves for larger fields of labor and greater service.

MEDITATION: "I reflect divine joy in every worthy service."

BIBLE: John 13: 5, 12, 14.

ASTOR LECT.: Page 252, second par.; page 253, first par.

November the eighth

The soul may be likened to a ray of Mind transmitted by Spirit to the earth plane for the purpose of attracting the form heavenward. Sometimes it may happen that the individual ray is temporarily sepulchered by the senses. But it can never be lost, because it is a projection of Spirit, and forever inseparable from Spirit.

"Like as a star,
Without haste, without rest."

the entity of man awaits its complete expression. Help it to manifest itself by seeing the real, which is the only way to unsee the false.

MEDITATION: "Let the Mind be in me which was also in Christ Jesus."

BIBLE: Rom. 11: 30-36; I Cor. 12: 6.

ASTOR LECT.: Page 104, second par.

November the ninth

As the life of the earth is said to depend for its continued existence on the inexhaustible supply of energy derived from the sun, thus man depends upon God, Who is

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his source, for his existence. The highest desire of each thing, and the first law of nature, is to return to its source. Man's pilgrimage upon earth is, accordingly, nothing if not a gradual ascent God-ward.

Therefore, brothers, be not intimidated by apparent failure, but be reassured, for He Who has ordained your journey will bring you safely to its conclusion in God. Hence, praised be God and His omnipotence.

MEDITATION: "He giveth power to the faint."

BIBLE: Psalms 91: 1, 4, 5, 6, 10, 11, 12.

ASTOR LECT.: Page 245, first par.; page 246, second par.

November the tenth

Brooding fear is the canker that wastes the life of man and dissipates the sunshine of existence, the rust that corrodes his surpassing power until he seems but "a torn cloud before the hurricane." And why should man's heart be troubled when it is the home of God? Or why should he be afraid when he reposes in Spirit? Arise from the plane of shadows and ascend to that of Substance and be at peace.

MEDITATION: "The Lord is in the midst of me; I shall not see evil any more."

BIBLE: John 14: 1; John 8: 32-36.

ASTOR LECT.: Page 272, first par. to second par on page 273.

November the eleventh

The senses, uneducated by the intelligence, can no more discern man's spiritual entity than the mind of man can be discerned in his features, as reflected in the concave surface of a sword.

Realizing this, one should never base his judgment on the evidences of the senses which, at best, but testify to half truths. Man, like flame, is born to ascend and is predestined to become divine. Therefore help him in his journey from sense to soul by knowing the truth about him in contradistinction to appearances. It is thus you will do the works of Jesus.

MEDITATION: "I am a deathless being, on an endless journey."

BIBLE: Prov. 8:21; Isaiah 1:9; Jas. 1:17.

ASTOR LECT.: Page 165 and 167.

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November the twelfth

An appreciative word will do more to make people work diligently than hours of fault-finding. Nothing so effectively cuts the arteries of one's resources as lack of encouragement; whereas praise serves to enlarge man's capacity to yield of his best with the least effort to himself.

Jesus substituted praise for blame, and he made saints out of sinners. *You can do likewise, and you should.*

MEDITATION: "My mouth shall be filled with praise for that which is worthy."

BIBLE: Joel 2:26; Psalm 76: 10; Psalms 107: 8, 29, 30, 42.

ASTOR LECT.: Page 276, first par.; page 277, first par.; page 278, first par.

November the thirteenth

The eagle takes her young and holds them towards the rays of the sun. If they look at it without blinking they prove their worth and she returns them to their nest and nourishes them. If, on the other hand, the birdlings' vision is dazzled by the fierce rays, and they lower their orbs, she casts them from the nest, not because of cruelty, but because to her they appear as strangelings.

How much greater is the love of the mother for her offspring than an eagle's for her fledgling; but vaster than either is the love that nourishes a world of human shapes until, through that Love, they are transmitted into the form of His own divinity. Surely our God is a great God!

MEDITATION: "Let me look upon every experience as a factor in my development."

BIBLE: Psalm 18:1; Matt. 5.44; 22:37 and 39.

ASTOR LECT.: Page 105, first par.

November the fourteenth

Love is all. Wandering elements whisper of its universality, and ocean caves sound its praises. Its workings are seen in the starry heavens and its sweet mysteries are shed in the perfume of flowers. The ecstatic heart of the universe is moved by love, and its dwelling place is in the heart of mankind. By its harmonies discord is silenced,

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and by its flame the life of man is moved to the acts of divine compassion in which Christ is manifested.

MEDITATION: "O Lord omnipotent teach me to love."

BIBLE: Psalm 91:14; I Peter 3:8; Heb. 13:1.

ASTOR LECT.: Page 271, third par.; page 280, second par.

November the fifteenth

Petrarch is credited with saying "that there are fishers of men who catch a credulous mulitude and devour them for their prey." It is a trite saying, but it is especially applicable to such as so-called clairvoyants and seers who wax rich by preying on the emotions and credulity of others. Jesus Christ was the greatest clairvoyant who ever trod the earth, and there is no record that he ever entered into a mesmeric state to discern the Truth, which is the only thing not perceptible to the senses.

MEDITATION: "I am in direct contact with Divine Wisdom."

BIBLE: Deut. 18:10, 18, 20-22.

ASTOR LECT.: Page 121, first par.

November the sixteenth

Religion is a symbol of what a man or a race thinks about himself or itself. Creed is the wheel by which they steer these beliefs.

Thought, once awakened into activity, unfolds itself into a system of thinking, and when this can unfold no farther by reason of man's ignorance of his mental endowment, the old system of thought gives place to the new, even as generations succeed each other. Therefore, when MAN's religion will have become the science of Truth, feeble creeds will be supplanted with the Christ Principle.

MEDITATION: "Give me understading, and I will live."

BIBLE: James 1:26, 27; Matt. 26:34 to 41.

ASTOR LECT.: Page 173, first par.; page 175, first par. to end of chapter.

November the seventeenth

Intelligence is the power of discrimination which enables us to discern the Reality of Truth and the falsity of error; it is that part of man which is immortal, because

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by the intellect man is united with God. By intellect fate is annulled and fleshly inheritances set aside, and man is seen as the heir of God, and joint heir with Christ. Claim your inheritance and don the princely robes of righteousness.

MEDITATION: "I can never be separated from my divine identity."

BIBLE: John 5:30; Rom. 13:1 and 2; I Cor. 12:6.

ASTOR LECT.: Page 280, first par. to last par.

November the eighteenth

Faithfulness in small things proves one's fitness for large responsibilities. Hence common sense, which is a form of rare intelligence, teaches us that anything worthy of doing should be done well. It is doing things well that lends an artistic touch to the common duties and clothes the meanest labors with dignity. There is a certain art required in paring potatoes properly, as there is in painting a picture, hence it is the doer who dignifies labor. It is in not doing things well that the workman is dishonored, and not in the act itself. Therefore consider the importance of the injunction to do all things heartily as unto the Lord.

MEDITATION: "Having performed small tasks faithfully, I shall be given larger ones."

BIBLE: Luke 16:10-13, 15.

ASTOR LECT.: Page 122, first and second par.

November the nineteenth

Hope grows sweet with age, and often rich in being deferred. It is only in the attainment of the thing hoped for that it retires from the scene of victory, for only in possession do hopes find fulfillment. Rejoice then in hope and wait patiently for the harvest that must result from your goodly desire. The laws of God sometimes work slowly, but the outcome is assured.

MEDITATION: "They that seek the Lord shall not want for any good thing."

BIBLE: Psalms 16:9; Psalms 78:7; Psalms 119:116; Psalms 146:5.

ASTOR LECT.: Page 103, first par. to first par on page 105.

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November the twentieth

"In their land they shall possess the double: everlasting joy shall be unto them." In this verse Isaiah refers to the spiritual body and the glorified earthly body, the form which the mind will assume when awakened from the dream of transition, and the body which, redeemd from sickness and the effect of sin, will mirror here and now the substance of God. It is thus we understand the eternity of Mind's essential instrument.

MEDITATION: "The Father worketh in and through me."

BIBLE: Matt. 6:25, 26, 30, 33, 34; Luke 12:7; Acts 26:8.

ASTOR LECT.: Page 127, first and second par.; page 129.

November the twenty-first

"And whatsoever is right I will give ye!" Is this not a comforting assurance? And should it not do entirely away with self-complacency and that fatal habit of comparing ourselves to others, (and always to the detriment of others) which would ask "If they (emphasis on the *they*) have that reward, what shall we have?" To envy others, or begrudge them any measure of happiness is an evidence that we are not dwelling in love, for love rejoices in the truth and in the attainment of others. Therefore, forgetting other people's idiosyncrasies, let us be worthy to receive the divine justice which God has in store for us.

MEDITATION: "Perfect love casteth out fear."

BIBLE: Luke 12:32; Psalms 3:5; 4:8; 5:4.

ASTOR LECT.: Pages 191, 192.

November the twenty-second

As "The eye, seeing in all things what it brought with it, experiences the faculty of seeing," so the intelligence understands to the extent that its faculty of apprehension has been stimulated. Existence is for the purpose of stimulating the intelligence until it transcends all limitations and unites itself with the Intellect which is Divine. Hence it is on the full tide of experience that we sail into the harbor of the Larger Life.

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MEDITATION: "May Divine Love enable me to find the lesson concealed in every experience."

BIBLE: Acts 17:3; John 14:19; Col. 3:4; I John 5:11.

ASTOR LECT.: Page 258, second par.; page 259, first par.

November the twenty-third

Jesus was that son of God who offered up all his talents and possibilities on the altar of righteousness. His doctrine was that in the education of the senses, not in their elimination, lay man's spiritual salvation; and in the right use of the functions, and not their abuse, lay man's divinity. To him all things were pure and nothing was to be despised; but all were to be elevated to their lawful use, and all things and peoples were destined to be restored to their rightful place in the Christ Truth.

MEDITATION: "The spirit that was in Jesus is also in me."

BIBLE: Ezek. 34:9, 16, 18, 19, 31.

ASTOR LECT.: Page 113, second par.; page 114, first par.

November the twenty-fourth

Life is uncreated and incorruptible; it is unchangeable, for it is the essence of Mind. That things come into being and cease to be, is a fallacy of the senses which the science of Being disproves. Life is the whole of Being. It has no consciousness of death. It is illimitable, eternal Life; complete and perfect in itself and containing within itself the Principle of its own Being, the Principle which is God. This whole of seeming change is but a vision which has "no-being."

"Naught is but that which feels itself to be."

MEDITATION: "I, being one with God, cannot be separated from God's life."

BIBLE: Matt. 9:24; Luke 8:52, 53; John 11:1, 4, 21, 23, 26, 43, 44.

ASTOR LECT.: Page 184, first par.

November the twenty-fifth

Compensation is the order of existence. It is thus that every selfish pleasure must be bought at the tremendous

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price of a diminuition of spiritual power. Sin is a shadow which disappears when exposed to the light of intelligence, but those who believe enough in its reality to indulge in it must pay the tax imposed upon it, which is a sure decrease of spiritual power.

Therefore, my fellow students, turn from the shadow and heed the divine power that counsels within you to rise and go to your Father. His arms are outstretched to receive you now, as they always have been.

MEDITATION: "I will arise and go unto my Father."

BIBLE: Luke 15:11-25.

ASTOR LECT.: Page 249, second par. to end of chapter.

November the twenty-sixth

To revile the body does not elevate the soul; and to attempt to account for the spirit's delayed manifestation by dilating on the weariness of the flesh, is to forget, as Browning says in "Rabbi Ben Ezra," that "flesh hath soul to suit!" As a flower has perfume equal to the completion of its loveliness, so this "rose mesh" flesh is the dwelling place of mind.

And, therefore, "All good things
Are ours, nor soul helps flesh
More now, than flesh helps soul,"
and man is a god, "though in the germ."

MEDITATION: "He that is joined unto the Lord is one Spirit."

BIBLE: Luke 3:6; John 1:14; Acts 2:17.

ASTOR LECT.: Page 277, first par.; 278, first par.

November the twenty-seventh

We become like that which we contemplate. Hence the injunction, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Sickness is not true; therefore forget it. Sin is not lovely; do not indulge in it. Gossip is never of good report; do not listen to it, and the peace of God shall be your peace.

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MEDITATION: "The Lord satisfieth my mouth with good things."

BIBLE: II Peter 1:3-11; I John 2:29.

ASTOR LECT.: Page 173, second and third pars.

November the twenty-eighth

Love enriches herself by giving. Did she withhold her gifts, she would be impoverished. To love is to give, and in the proportion of our giving is stamped the impress of His love. Nothing is ever given in vain, for no gift reaches its destination until God holds it in His hands. Remember, then, that if it is but a cup of cold water handed to a thirsty vagrant, it is destined to refresh the lips of the Holy One. Give, then, heartily unto the Lord.

MEDITATION: "Love is not easily provoked; it thinketh no evil."

BIBLE: Matt. 25:31-46.

ASTOR LECT. Page 165.

November the twenty-ninth

War is not the hall of death shrouded in want and horror, although that is how it appears to mortals who are prone to look only at the surface of things. In reality it is but the travail which precedes the birth of peace, the breaking down of superstitions and hoary-headed avarice which, tottering to their grave, herald the dawn of Justice. Then let us not count the cost, but, forgetting the past, press forward to greet the heaven-crowned future when the Lord shall reign.

MEDITATION: "God is light, and in Him is no darkness at all."

BIBLE: I Pet. 5:6-7; I John 3:18; I John 4:7; Jude 21.

ASTOR LECT.: Page 293-2.

November the thirtieth

The light of reason is the light "which lighteth every man which cometh into the world." Like a light shining in the excess of obscurity that prevades the night of materialism, the divine flame of reason reveals to the individual his essential divinity. It is from the spark of Reason

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that the flame of spiritual discernment comes forth which guides men to the intelligent recognition of their own divinity. It is in the effulgent glory of the knowledge of your spiritual essence that you become conscious of your unity with the All. This discernment is the mount of Revelation from which height you may see the glory of God and perceive mortals as the offspring of immortality for, in the light of Truth, all me are heirs of Christ!

MEDITATION: "My light cometh from God; I will arise, and shine!"

BIBLE: Isaiah, 61:1; Luke 21:18; II Peter 1:19; Psalms 50:6; 147:4-5.

ASTOR LECT.: Page 165, first par. to first par. on page 167.

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In this world it is not what we take up, but what we give up, that makes us rich.

—*Henry Ward Beecher.*

"If we worry we do not trust—if we trust we do not worry."

—*The Truth.*

Truth is a precious jewel, and just as the gems of earth are not to be found upon the surface, but must be earnestly desired and patiently sought beneath the ground, so must one desire and seek the jewel of truth.

—*"The Comforter."*

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THE GLEANER

A Magazine Devoted to the Study of Truth and its Application to the Needs of the Individual

WILLIAM JOHN MURRAY, *Editor*
DANIEL M. MURPHY, *Assistant Editor*

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THE GLEANER

Faith and Why We Need It

By W. John Murray

"Through Faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."—Hebrews II: 3.

In the application of religion to the practical affairs of life, we are coming to realize what an important factor the element of faith is, for it must be very apparent to the thoughtful man of business that without faith neither his capital nor his labor would be of much avail. Where a man has little faith in an enterprise on one hand, or little faith in himself to carry on an enterprise on the other, failure is inevitable. We need faith not only in spiritual matters, but in those things of earth without which there would be little of real accomplishment; therefore it is necessary for us to inquire first what faith is, after which we may ask how it is to be obtained.

The faith of a child or of a simple unquestioning adult may be nothing higher than the acceptance of whatever is told to it by one whom it believes to of superior wisdom and intelligence. And yet it may accept, as the result of such unquestioning faith, that which is not true, in the belief that mere human opinion is ascertained Truth. Faith, then, in order to be really effective must be something higher and more demonstrable than mere belief, and hence it is that we have a faith that is based upon knowledge gained from the evidence presented to the senses, as when a man has faith in the existence of the moon because he sees the moon, notwithstanding he only gets a very partial view of it. To see the moon is one thing, but to know the size of the moon and its distance from the earth is quite another; and it is at this point that a faith is required of a higher character than that which is exhibited when the child accepts what it is told.

The faith that is greater than either child-like trust, or even a conviction based upon what we see with the physical eyes, is a faith in the invisible Mind which teachers have

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so poorly defined, and which cannot be preceived by any of the senses. This is the power of perceiving those eternal nal realities which lie "above and beyond" the range of the senses, and of which the senses can give us little, if any, real information. When faith is understood as Jesus understood it we shall know why he said," According to your faith be it done unto you."

It is not that we have *no* Faith, but that we give a false direction to such faith as we have. We have more faith in the negative than we have in the positive; and such faith, being inverted, becomes fear, so that we have more faith in calamity that we have in Christ-Truth to avert it. Our faith needs to be increased and turned into different channels and the function of Truth understood is to assist us in bringing this about.

It is through faith that we are to learn to use those latent capacities of the soul which have so long been dormant, and to bring into our experiences more of health and happiness than may be obtained without it. A boy may believe that another boy can swin because he tells him so, his belief of faith may be confirmed when he sees the other boy swim, but when he learns to swim himself then he knows that all boys having the free use of their limbs can swim providing they have faith. Every boy who is not a hopeless cripple can swim, but throw a boy into the water who has not learned that he can swim and he will struggle and swallow water, and perhaps be drowned. It is not the mere movement of the limbs which makes the swimmer, but the faith that these movements will produce the desired result.

Without faith in a western hemisphere Columbus would not have set sail, nor would Isabella have made the journey financially possible. Without faith no progress would have been made in any department of human endeavor, and it is because of this that we are led to inquire if faith is not applicable on infinitely higher planes than we are at present using it. In the IIth chapter of Hebrews we have traced to faith the most remarkable results, which some of us may take with the proverbial grain of salt, especially if we do not know what faith is or how it works. The man who does not think deeply may doubt the possibility of crossing the Atlantic in a submarine or in an airship, but his doubt does not destroy the possibility, except in his own case, for the man of faith makes the attempt and succeeds. We

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see from this that where there is no faith there is no attempt, and consequently no accomplishment, whereas faith attempts the seemingly impossible and proves its possibility.

Faith makes for success and lack of it makes for failure, therefore the wise man prays with the man in the scripture, "Lord, increase my faith." We have seen that faith is a sort of trinity of mental activities ascending from mere belief, or trust in the veracity of another, to that higher plane of thought where we do not have to accept the statements of others, for the reason that we receive our information as the result of personal observation, that is, we "see for ourselves." But even this is not the highest phase of faith, since there are those demonstrable truths which require something more reliable than the senses to grasp. The senses may suggest that the reflected image from a mirror is a solid object, but only a child or a chicken believes this. I say child or chicken, not because I class them in the same grade, but because a friend of mine told me something about a chicken's intelligence which might bear repeating in this connection. He had gone to a moving picture performance and one of the films depicted a chicken which had flown on to the top of a bureau with a large mirror back of is. On perceiving the reflection of itself in the mirror, it at once began an attack on its apparent enemy. So vigorous was this attack that in a short time it fell from the bureau from sheer exhaustion, and on picking itself up and looking about, where there was no mirror, its chicken surprise set the house in roars of laughter.

A great many people have little more than that chicken's intelligence or faith. In our ignorance we accept as real and terrifying that which is only a reflection of our own fears and false beliefs. We see reflected back to us in the mirror of our own spiritual ignorance our own false mental pictures, and, like the chicken, we fight these imaginary foes to our health and happiness as if they were real. If the chicken could have been informed that its opponent was unreal it would have been saved much exertion and much disappointment, but that is where the chicken differs from some men. There are some men who can be informed that all the trouble in the world is the reflection of troubled thoughts, and they accept the information, but there are others of chicken mentality who contend with foolish elo-

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quence that trouble is a something, a separate entity, which exists independent of any mental procurement.

There can be no trouble of any name or nature without a predisposing mental cause, and it is the office of a true faith to correct the illusions of sense through Divine understanding. *Divine understanding,* then, is the highest definition that can be given of faith, and we feel certain that it was in this sense that Jesus used the word, and not in the sense of its being in the nature of a childlike receptivity or an adult's blind trust. *Faith is that action of the mind which perceives that the only real things are the things that are of God.* Through faith, which is pure reason, we perceive that appearances are not necessarily true, and this leads us to the point where we can intelligently comply with the admonition of Jesus to, "Judge not after appearances, but judge righteous judgment." Righteous judgment is that exercise of the mind which discriminates between that which *is* and that which is only *apparent.*

The more we study the method of the Master the more we become convinced that he viewed the whole material world as one great mirage; and John, whose vision is second only to that of his Teacher, says "The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever," By faith or spiritual science we know that, there is but One eternal Cause and Creator, and that this Cause, like every other cause, creates nothing unlike itself, therefore "there is no matter." If the only Cause is pure Spirit, then it follows that all effect is, and must be, purely spiritual, for there cannot be two substances any more than there can be two Gods or Causes.

It is this repudiation of matter which so offends us at first, a repudiation which requires faith before it can be indulged in with any degree of mental comfort or possibility of demonstration, but if we can deny the phenomenon of a mirage of substance on land or on sea, on the assertion of scientists that it is an illusion of the senses due to "conditions existing in the atmosphere" it ought not be difficult for us to deny the reality of matter on the assertions of the Bible that, "God is all," and "God is Spirit." We need faith for purposes of self protection, for it is only through that form of faith which is knowledge that we can look away from the *appearances* which terrify to that perfect order, that kingdom of heaven, or realm of Reality Within

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wherein is nothing to disturb or distress. When a man's faith is of the character which enables him to look away from the changing mirage of error to the unchanging Truth of God, his thought become more potential for good. He transforms the outer by conforming the inner to the Higher. The faith which knows, and which *knows* that it knows, that "Only the Good is true," is the faith which destroys all *seeming* evil.

Faith stands on the firm foundation of the "Allness of God." It denies imperfection of every name and nature, including mental discord and so-called physical disease. Faith or pure reason asserts that whatever cannot be traced to God, the Great First Cause, has no *real* existence, and since sin and disease cannot be the offspring of the God of all Purity, it is within the power of a true faith to overcome sin and destroy disease. The faith which moves mountains of sickness and sorrow is the knowledge that these were not made by God, and therefore do not exist. If sense affirms that they *do* exist, notwithstanding science assures us they do not, and if we are on the point of wavering and accepting as real that which is only the reflection of our own fears, it is at this point that we must use our faith for all it is worth. And it is worth more than all mere human opinions; for Faith, which is the conviction that Man, made in the image and likeness of God, cannot be sick, is the Pearl of great price.

The thing which distinguishes Man from matter is the thing which enables Man to do what mere matter can never do. Matter cannot *think* and when Man cannot think he will cease to be, but this time will never come. The highest altitude of man's being is Pure Thought, for it is only through Pure Thought that man can commune with God and be at peace. Pure Thought is that point in us which comes in contact with Divine Mind and enables us to "think God's thoughts after Him." It is that active centre in us through which that Light which lighteth every man that cometh into the world shines and dissipates the dark clouds of doubt and fear, as the light which streams in through the window dissipates the shadows in the room. Pure Thought is that Holy of Holies in man which rests in the consciousness that "God and His creations are the only realities."

When we ask for increase of faith we must know what is involved in our petition. There can be no increase of

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faith until we are willing to let God be what He eternally is, "All in All." He will be this whether we will or not, but we shall never do the works of God until we *realize* His allness in such a manner as to be able to prove it in the destruction of those false appearances which we call discord and disease.

When the eternal Christ says to us today, "According to your Faith be it done unto you," it simply means that we shall enter into the enjoyment of that health and happiness which God hath prepared for us from before the foundation of the world when ke know that there is no power opposed to God to keep these away from us. So long as we believe that anything can keep our own away from us our thought is not pure, for our faith is mixed with fear, and it is this mixture which colors all we think and all we do.

Just as God made man in his own image and likeness, so man whose thought of himself is not pure, is constantly making his body in his own (man's) image and likeness; that is, the body is the expression of man's thought about himself, and if this thought is a mixture of the spiritual and the material, man will vacillate between morality and immorality, between health and disease.

Faith, or the ability to distinguish the real from the unreal, is that which keeps a man from being a house divided against himself. It is a two edged sword which decapitates error and preserves truth from contamination. It is a rock upon which to stand, and in the shadow of which to seek shelter. It is a shield and a buckler and a strong defence against everything that would make or work a lie. Above mere belief and blind trust, it is the abiding conviction that only the perfect is true. Faith is that which says to all that God did not make, "Get thee hence, Satan." When Faith is properly defined we see how much, how very much, we need it. When error says evil has power and matter is real, Faith says, "You are a liar, and the Truth is not in you." Let us then in addition to having faith *in* God have the faith *of* God, which is Faith in the Good alone.

The man is praying who doth press with might
Out of his darkness into God's own light.

—*R. C. French.*

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The New Consciousness

By May Cornell Stoiber

The Master said, "Let the dead bury their dead." In this sense he spoke not of the religion nor of the phisolophy of the ancient teachers which contain jewels of wisdom, but of the driftwood, the dead ideas, the obsolete traditions of men which had gathered about the different religions and ideas of God and man. It is impossible to bury that which is good, for it is eternal, and in the great universal plan of life there is neither past, present, nor future. There is no detachment in that which is full and perfect, but that which is dead, that which is valueless is what we want to get out of our lives. The universal Old is forever endowed with the Spirit of Youth; its essence contains the vital elixir.

A story was told me of a man and his wife in New York who were newly rich. They had built a wonderful home, and everything in it was new; and they were going to have an art gallery, and so they asked an art dealer to procure wonderful works of art for them. It took him about a year to bring together treasures of the old masters, and finally they were sent up to the house and hung in the gallery. The owners were asked to view them, but when they looked at them were perfectly horrified. The lady exlaimed, "Why, our house is so new and so beautiful, and to think of all those old pictures brought into it!"

They were all the works of the old masters. To her husband the wife said, "You must talk to the dealer and have those pictures taken away, and have new pictures put in." He said to the dealer, "I am sorry, but my wife thinks those pictures must not be placed in the house. We want everything new: we can afford to pay for it."

The dealer replied that he would see what he could do to get new pictures. He named a price which was marvelously high and the man agreed to pay it: so the dealer sent an artist abroad to copy pictures of the masters in brighter colors. Presto: the work of the greatest masters in the newest coats of paint! The pictures were brought into the new home and the people were very much satisfied because they thought they agreed with the general surroundings.

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Another story is of a Mrs. Smith who studied art and one day returns to see her mother's home on a visit. Something queer about the pictures on the walls engages her attention. They hardly seemed paintings by masters. Suddenly she says, "Mother, what have you done?" Her mother replied, "I got tired of those old pictures. I went out and got some paint and painted them all over, and I am going to come up to your house and paint yours over." But the daughter exclaimed, "No, you shall not, Mother!"

We want to cast off the old that is valueless, but that which is old, and which is good, and which is the very best in the world, is always new thought, it is the consciousness of the new. And while it has been said that there is nothing new, the living, the realizing of those old principles of truth, which are as old as creation, is what is new. The Life of Mastery is new—the life that knows itself is new—the life that can transmute all the baser metals into pure gold is new. There have been a few masters or teachers who have understood the living of the new life, but the majority have not begun to understand the practical application of it.

We hear so much of eliminating the evil of the world, of striking out the evil, of working against sin. Man must free his consciousness of all evil and not say "That is something to be worked against; that is something to be torn down; that is something we must not do." The principle of the new is not warring against the old, but holding high in consciousness the ideal, the real and the true, and that affirmative attitude of power and strength of the I AM —the God consciousness—will destroy this idea of the world's sin and war and evil. Let man ally himself with that which is constructive and that very alliance filling the hearts and the minds of men with its constructive principles will leave no room for the entrance and permanence of that which is called evil and destructive. You all know so well that some take the old path of suffering and destruction in life, while others take the way of construction and of happiness, and, when allied to God, man has the power to choose which.

Man has free will to choose his own path, otherwise he becomes a prey to negative thought forces. In the new consciousnes man recognizes that there is but one substance from which all substance emanates, and there cannot be

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two substances. There is, to be sure, the absolute and the relative: that which is whole truth and that which is true at the time. A relative truth today may not be such tomorrow, because of the advance that civilization is constantly making in its understanding of this One substance. I am very glad that we go through this process of evolving, of learning. I do not know as I would like to have been created and placed on the top rung of the ladder of wisdom and riches and life's understandings. The growth, the knowledge, the wisdom that comes, is it not a delight, is it not a joy, is it not life itself to think that every day, every hour brings something that is new, something that we have not known before, that each day sees us a little bit further on the path toward the goal toward which we have been advancing?

I always loved those words of the farmer that were said to Daniel Webster. After Webster had made one of his great speeches and the people were crowding around him and telling him how wonderful he was, this old farmer came up and looked at him and he said, "Daniel, ye ain't done your best yet." And that was the very best thing he could have said. No man has done his best yet. All are on the road and while keeping the ideal of the perfect whole and complete, while living in joy, in happiness, in power, and prosperity, man must still realize that he is growing and unfolding until he finally includes a consciousness of the All-Life.

(To be concluded in January)

I listen from no mortal tongue
To hear the song the angels sung,
And wait within myself to know
The Christmas lilies bud and blow.

The outward smybols disappear
From him whose inward sight is clear
And small must be the choice of days
To him who fills them all with praise.

Prayer is the joyful soliloquy of the beholding soul.

—*Emerson.*

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The Woman's Auxiliary

From a report by Mary Siegrist

Those who were fortunate enough to be among the group of women gathered in the Assembly Room of the Waldorf-Astoria on the Sunday afternoon of October 19th, had a very definite impression of "big things" happening. One vibrated unconsciously to a sense of them. If the converse of John Cowper Powys' remark that "Courage without generosity hugs its knees in hell" be true, then this meeting was held in heaven of consciousness for on this meeting was held in heaven of consciousness, for on this occasion the spirit of courage and of generosity went manifestly hand-in-hand. It proved to be an orginating, germinating center of large ideas, planned in a large way.

The meeting was opened by Dr. Murray with an impressive period of meditation. "In this moment of realization," he said, "let us claim our divine kinship, that we may know how to go to work intelligently. Let this be our central thought: 'Divine Love knows how to give bountifully; I am the expression of that Love. Divine Wisdom knows how to direct all earnest endeavor; I am the expression of that Wisdom.' "

Dr. Murray presided at the meeting, giving it its general direction and tendency. In a brief address, he reviewed the past history and scope of the organization and suggested avenues for its present accomplishment.

"The Woman's Auxiliary," he said "was organized on March 23rd of this year, for the general purpose of attaining deeper unity among members, and expressing a larger spirit of love through forms of service in which there be the application of spiritual truth.

"The practice of this large spirit of tolerance is to be continued, but it is not to be restricting in any way. Each member is to feel free to make suggestions for the development of the work. We welcome new ideas and want them to circulate freely. But let our motto be "Love" in working out these ideas. And let us remember that there will be many obstacles—there always are where even the most "worth while" things are being done. For wherever human beings are at work, on matter what spiritual development they may have attained, there is always an element of

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humanness. This serves two purposes that we may see in the unloveliness of others faults just what to avoid in ourselves, and that we may exercise the spiritual grace of a large forgiveness. Let us remember, then, that perfect love melts all obstacles.

"The organization of the Woman's Auxiliary marked the initial movement of our women to be of real service in many ways—not that generous service was not given before by individual members, but that this was the first organized woman's effort of its kind among our members. This is the purpose of all organization; to do by efficient co-operation that which cannot be accomplished alone. I sometimes think of God as the Great Organizer. God never works directly, but indirectly, through man. Thus we see how important man's work is. Man's relation to God is like that of the incandescent bulb to light. The light is not in it, but shines through it. In like manner we, as human beings, must be good transparencies so that the light of God can shine through us, to lift those who have need from moral and physical weakness and from financial limitation.

"The little group which began its work at the end of last season, did much good work. It was a great relief to me to be able to send to them those in physical want. It will be a still greater relief to be able also to send those suffering from spiritual loneliness. And this matter of dealing with loneliness is to be a large part of our work this winter. There is always the problem of the woman who has come to New York to "work out something," and who finds herself alone—terribly alone. I wonder if we realize how many persons suffer from this malady, and how serious it is! There are those young women who come to my office who say that the only place where they find any congeniality or any sense of rest is at our Divine Science meetings each Sunday morning, and that the long stretch of the week between can be endured only because they can look forward to the coming Sunday. After the service, some of them, who do not know anyone, go out I regret to say, without even so much as a handshake, but they tell me they have had a sense of spiritual kinship and companionship. There should be some place where these women could find a recreation and literary center permeated by the atmosphere of Divine Science.

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"The Woman's Auxiliary could be tremendously effective in creating such a social center, not to talk aimlessly, but for congeniality—some place where they could devise means for self-expression and self-culture for those seeking larger development. Musical, literary, and dramatic clubs could be formed. We have reached the stage where they should be instituted. There are literary women among us who could read; there are able men among our members who might give lectures. A circulating library might be developed, and you might have a house, or part of a house, for your headquarters.

"When I returned from California, about fifteen years ago, such a work was then being done at the University Settlement on the East side. Mr. Murphy, who is among us to-day, and who was one of the organizers of the Divine Science Church, was one of the faithful workers there. I also lectured there occasionally at that time. His clubs were only a score of boys—Polish, for the most part and a similar number of girls. These boys have since been graduated from City College and higher places of learning and are now successful physicians, lawyers, and engineers and business men in this city. The girls have become sturdy, self-reliant young women, some of them doing suffrage work and others interested in other phases of constructive effort.

"The Woman's Auxiliary of the Divine Science Church can do great things for young people in similar ways. If these results could be achieved among those who came out of such restricted environment, what may we not hope to do for our own young members? I wish I had brought with me three letters which I received last week—telling me that a Men's Club is to be formed among members of the Divine Science Church in Philadelphia; another that a Divine Science Club is to be formed in Cleveland, by a young man sent there from Philadelphia; and a third stating that such a club is being formed in Cincinnati, also by a student of Divine Science. In our own Mother Church here, there are a number of splendid men who will come together next Sunday, not for self-betterment, but like yourselves, to push the work along.

"We cannot keep the truth of God to ourselves without losing it. Unlike attar of roses, it thrives best when it is liberated. Movements will grow fastest when individual

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members, working collectively, spread the gospel. Watch the growth of clubs out in the world. Take, for example, the Drama League. It must have seemed restricted at first. But look at its accomplishment. It has given help to those actors and actresses who were destitute; it has produced the plays of authors who would otherwise have received no recognition. This club can do similar things. It is not restricted to Divine Science, but is rather for its application in all phases of the work. In this way those among us who need to be tided over may be helped in an impersonal way, without feeling any sense of charity—and need not be ashamed to look those who helped them in the eyes. Your club has already been of practical service in many ways. In July, I took with me to Italy a box of garments that were knitted and crocheted by our own women—little stockings, undershirts, and sweaters. The box may not have seemed large, but it will bring comfort and happiness to many little ones.

"The aims of this Auxiliary have been fairly well covered in your Covenant. Love, which is emphasized here, rightly takes precedence over law, in the larger life. The practical outworking of this will mean loyalty to those officers who you are about to elect—it will mean that you support them, even though you may share only a few of their views, in just the same way that all good citizens of the United States support their President. In this Covenant you pledge yourselves to express more love—to work in a spirit of love for the cause of humanity.

"The great object, then," continued Dr. Murray, "of this organization is to extend the truth to human consciousness. That we are brought together socially is an effect, not a cause. Relieving the oppressed, ministering to the suffering, visiting and healing the sick, supplying the poor—this is to be your work. Women, it seems, have always been the more prominent in ministration. Those who ministered most satisfyingly to the Master were women. Such a body of women as yourselves sprang up around Paul in the Christian era. When St. Vincent conceived the idea of saving the waifs of Paris, he took them to his own quarters, and it was women who afterwards took them into their own homes. When harsh criticism sprang up because of spiritual ignorance, separate branches of the work developed. A Sisterhood of Charity was formed which exists

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now all over the world. Organized bodies always include the best and the worst there is in society. Let us not criticise the worst, but applaud the best.

"No one can forecast the achievement of such an organization. Let us then keep our eyes steadily fixed on the goal to which we aspire. Let us remember that our purpose is to lessen human suffering by the application of Divine Love and Truth. I bespeak great success for you if each member fulfils her part. Remember that love is the great solvent—that the same love which dissolves a tear, dissolves a tumor."

A number of members spoke of the work which they had recently accomplished in the spread of Divine Science, and of healing work which has been done through the application of spiritual truth. The great good which the distribution of the "Promise Yourself" cards is doing, was emphasized. Dr. Murray stated that he had recently received a letter from a woman in a sanatorium asking that she be sent a package of these cards that she might flood the sanitorium with them. The thought had come to her, she said, when she saw the many human wrecks and watched the effect of this simple card upon one of them.

The reasons which had impelled these women to take up the study of Divine Science were freely stated and were of a most interesting nature. It was apparent that this Science was, in most instances, a final resort, and that it had brought not only strength and healing, but fresh courage and inspiration. The permanent effect of this thought on children was also discussed. Dr. Murray stated that "If we can teach little children the truth until they are seven years old, the world may shout its error ever afterward into their ears, but it will make no impression."

In closing, Dr. Murray said, "We are at least finding ourselves within ourselves—intelligent, thoughtful, sinless Mind—there to be used intelligently. We can use light in such a way as to produce a shock, or in such a way as to give light. The difficulty is not to accept the truth of Divine Science, but to cast out of ourselves the error of our former wrong thinking. Let us consecrate ourselves afresh, and the God of all truth, all life, light, and substance shall be with us."

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A Letter to a Student

By W. John Murray

October 30, 1919.

Dear Miss ——

Your interesting letter came yesterday, and while there are many things in Mr. Rawson's opinion about Truth that are admirable, there are many other points which seem beside the mark and of practically little importance. Jesus did not regard it as a form of mental malpratice when he anointed the eyes of the blind man with clay and spittle; neither does he seem to have been adverse to personal treatment when he touched the leper and said, "Be thou clean."

Personally I cannot feel that you are indulging in malpractice when you say, "I am spiritual," instead of "Man is spiritual." I see no reason why you cannot say both, the one referring to the universal and the other to the individual and this without laying yourself open to the charge of being a conscious or unconscious malpractitioner. It is not a sin that I know of to treat in the abstract,—that is to look away from all objective phenomena; neither do I see that it is a heinous offense to make specific statements in the case of specific individuals. "This ought ye to have done, and not to have left the other undone," said Jesus. When the practitioner has cleared the mental atmosphere by turning in thought to God, and God's universe of perfect ideas, he may then address himself to the patient as Jesus did when he said, "I will, be thou clean," or "Take up thy bed and walk."

There is great danger of making non essentials stumbling blocks in the path of those who need to be guided more by Divine Principle than by personal opinion. We are apt to lay more stress on the one point of *difference* between the teachings of the teachers, than upon the many points of unity or agreement in philosophies. We still say, even in New Thought, "I am of Paul," and "I am of Appollos." We are apt to be as intolerant in the New Thought of today as that disciple of Jesus was in the New Thought of that day when he said, "Master, we saw one casting out devils in thy name; and we forbade him, because be followeth not with us." And Jesus said unto him, "Forbid him not; for he that is not against us is for us." No criticism, comparison, or condemnation of methods here, but a commendation of all that benefited humanity.

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My dear friend you must work according to that Light you have, and not in the borrowed radiance of another's opinion. If you do this, depend upon it the Light will grow fuller unto the perfect day. Only God in Infallible, therefore the fallibilities of men must not be more powerful to disturb us than the Unerring Wisdom is to keep us in Perfect Peace. Take what is good in all men and in all teachings, but do not accept error for Truth, no matteer who presents it, nor how plausibly it is set forth.

Let us not too easily conclude that those things poorly presented, and consequently "hard to understand," which "men wrest to their own destruction," are due always to "our own faulty interpretation." There are some things which defy interpretation, particularly those things which are not true. Our present state of spiritual development does not warrant us in asserting that we speak the Truth on all occasions. Humility opens the eyes of the mind to the fact of our imperfect sense of the Infinite. Meekness enables us to "prostrate ourselves at the feet of Truth," and pray for more Light if we are persuaded that we know it all.

In closing I again repeat that I see no sin, no malpractice, in asserting the Truth individually, as well as collectively, personally as well as impersonally. If Truth has not its personal application, then we are of all men most miserable." You write to me *personally,* and I reply to you *personally,* otherwise we both might "go into the silence" and save ourselves the trouble. One day we shall get away from all personality, but of that day and that hour no man knoweth, "not even the Son."

With love for all who are casting out devils in Christ's name, no matter how they work, I am,

Yours in Truth,

A Christmas Wish

That love may light the eyes of them
Who keep the season of his birth,
Till, to the starry hosts, our earth
Shall be the Star of Bethlehem.

—*Edward Eyre Hunt.*

"That man is blest who does his best and leaves the rest."

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Sermonettes, with Meditation and Correlative Reading

December the first

Mind is the source of all things; hence all is mental.

There is no better corroboration of this fact than the experience related of the holy Rabanus Maurus, born in Italy in the 12th Century, who was overcome by heat in a desert place in which he could find no water. Giving up hope of continued existence, he dug a grave in the sand, entered it and fearlessly awaited death, hoping that his body would be preserved from the wild beasts by the sand heaped upon it by the wind. The saint slept and dreamt he was drinking copiously. After a few hours he awoke refreshed and continued his journey. In remembrance of this, rise to your divine possibilities, and replace the suggestions of the senses with the verities of being.

MEDITATION: "When God is with me, the impossible becomes possible."

BIBLE: Acts 26:8; Heb. 13:6; Ps. 103:5; 85:12; 37:3.

ASTOR LECT.: Page 159 to first par. on page 162.

December the second.

It was St. Bernard who poetically said that the tears of penitents are the voices of angels. But practical repentance comes when tears are all spent and the penitent's reformation takes the form of reconstruction of the past by well-doing in the present. It is a form of self pity to regret the past. It is gone, and the only evidence that it has existed is the wisdom you have acquired from the experiences it has brought. Lot's wife deprived herself of the present by gazing on the past. Jesus lived in the ever present to the extent that he was unconscious of past and future.

Let us follow his example and put off vain regrets which only hamper the present and have no place in the life of a reflection of Christ.

MEDITATION: "To be spiritually minded is life and peace."

BIBLE: Luke 7:37-49.

ASTOR LECT.: Page 65, first and second par.; page 66, first and third par.

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December the third

"Ye shall know the truth, and the truth shall make you free."

Jesus was the representative of that intelligence without which "No man cometh unto the Father"; the intelligence which apprehends God as the only reality; the knowledge which removes sickness and blots out the consciousness of sin; the intelligence which is God. Become intelligent of your birthright, and then you will realize that you and your Father are one, and that His power is your power.

MEDITATION: "The Lord shall open unto me His good treasure."

BIBLE: Ps. 46:10; Job 22:21; 32:8; Prov. 4:7.

ASTOR LECT.: Page 328, first par.; page 329, first par.

December the fourth

Jesus lived in the present, and therefore, unhampered by the burden of yesterday, and undeterred by fear of the future, he was always ready to grasp the golden opportunities with which the present is laden. To live in time is to be submerged by the illusion of time; hence Jesus dwelt in the everpresent NOW, the realm in which the activity of God is the only activity. Live, then, rejoicing in the opportunity of the everpresent and you will be found with God in Eternity.

MEDITATION: "Now is come salvation and strength, and the kingdom of our God."

BIBLE: Rom. 6:22; 8:35, 37; Gal. 4:6.

ASTOR LECT.: Page 149, first and second par.

December the fifth

Envy is considered to be the lowest of all passions, for it arises in that lack in ourselves which would begrudge to others a reward which we neglected to win.

Such an attitude is like that of the hare in the parable, which, growing careless and remiss in his efforts, allowed others to outrun him, and so, from securing the first, fell into the hindmost rank and then blamed others for his own remissness. Envy, not satisfied with much, would have more than others. But God, who selects His laborers, gives

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to each his appointed reward, and God is not unrighteous that He should forget any task wrought in love.

MEDITATION: "I must do the work of Him that sent me."

BIBLE: 1 Cor. 13:4 to 11.

ASTOR LECT.: Page 254, par. 1.

December the sixth

Every experience is bringing knowledge to birth, so why consider the birth throes in face of the fact that knowledge is being born?

Or why analyze the agony when one's mind should be stayed on the wisdom which will remain when the remembrance of the present torment will have been forgotten? You are born to rise aloft on the wings of wisdom, and not to be bound by the illusions of sense.

MEDITATION: "Give me understanding and I shall live."

BIBLE: Rom. 12:2; 1 Cor. 10:12; 1 Cor. 15:33.

ASTOR LECT.: Page 182, first par.; page 183, first and second par.

December the seventh

Through suffering knowing comes into being, and it is only by the face of knowledge that the energy of believing in illusion is awakened. Sorrow is the harbinger of wisdom, and by wisdom we are united to God. Rise, then, on the strength of your divine might and throw off the manacles of fear.

God has led you to this house and He will sustain you through it. Rejoice and be glad that you are found worthy of a trial which is "purging away the smoke stains of the world" of ignorance.

MEDITATION: "They that wait upon the Lord shall renew their strength."

BIBLE: Ps. 5:11; 90:14.

ASTOR LECT.: Page 166, first par.

December the eighth

As the body is more than raiment, so is the life more than existenee. As is the relation of the sun to the shadow, so is the connection existing between what is called life and what is experienced as existence. Life is the idea of divinity

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of which existence is merely a projection; a shape as it were, a finite variable conception of an infinite, invariable Principle. Life is the reality; existence is the illusion that mortals entertain of the reality. In other words, existence is merely an appearance. Life, therefore, is the reality, and behold you shall never die!

MEDITATION: "If a man keep my sayings, he shall never see death."

BIBLE: Is. 29:16; Is. 31, 32:16-20.

ASTOR LECT.: Page 246, first par.; page 267, third par.; page 269, second par.; page 173, second par.

December the ninth

The giving of names to thought was the invention of man by which the terms Good and Evil came into use. From the same source came the suggestion of heaven as a place of perpetual peace, and hell of eternal torment. God on the other hand, Who made everything out of Himself, saw all that He made as perfect. Founders of faiths have fallen into the habit of labeling their particular belief good, and that of other people less good. Now, whereas, some beliefs are superior to others, no faith is perfected until it becomes understanding. It is then no longer faith.

Therefore, rest from judgment and, like Jesus, cease to criticise. To God alone belongs judgment.

MEDITATION: "I wait for my soul to speak; it never errs."

BIBLE: Mark 9:38-40; Luke 9:49-50; Mat. 5:44-45; 19:17.

ASTOR LECT.: Page 99, first par.; page 100, first and second par.

December the tenth

The Cardinal of Albano was found in the garden of a convent washing dishes when the nuncios of Pope Gregory came to present him with his cardinal's hat. The saint requested that the hat be hung on a sprig of a near-by tree until he was ready to take it! It is thus that earthly honors affect a great mind.

For the stature of spiritual greatness is not increased by wordly honors, and none is other than as God sees him. In this lies our salvation, for Spirit sees us as spiritual.

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Hence we are the offspring of, and subject only to, spiritual law which is the decree of health and holiness.

MEDITATION: "I see all men not after the flesh, but after the spirit."

BIBLE: Luke 12:8-10; 24-31.

ASTOR LECT.: Page 285, first par.; page 286, first par.

December the eleventh

Thought is the cause of all visible manifestation. By his mode of thinking man liberates himself from doubt, or binds himself to the demon of fear. Realize that men's affections and antipathies

"Produce the laws
Ruling their mortal state;
And the minutest throb,
That through their frame diffuses
The slightest, faintest motion,
Is fixed and indispensable
As the majestic laws
That rule yon rolling orb."

Then think in such a way as to produce only laws that are subservient to Love and Truth.

MEDITATION: "Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet."

BIBLE: 1 John 4:18-21; Deut. 7:15; Ps. 91:9-10; Luke 10:2-19.

ASTOR LECT.: Page 29, second par.; page 35, first par. to end of chap.

December the twelfth

Existence has for its ultimate goal the revelation to the mind of man of his own divinity. Hence it is but one chamber in one of the many mansions in Mind, or a preliminary epoch, necessary to a predestined goal. Every experience, therefore, that throngs its gloaming, or enlivens its gloom, is but as a problem, the solution of which places us higher in the scale of being. Then do not repine at seeming defeats, for

"He fixed thee mid this dance
Of plastic circumstance,
This present, thou, forsooth, would fain arrest;

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Machinery just meant
To give thy soul its bent,
Try thee and turn thee forth sufficiently impressed'' with thine own divinity.

MEDITATION: ''I will look for the divine purpose in every experience.''

BIBLE: John 14:1-3; 2 Cor. 7:10; John 16:22-29.

ASTOR LECT.: Page 177, first to first on page 182; page 280, first par.

December the thirteenth

When coal is consumed it ceases to be coal, and when the mission of sorrow is understood it ceases to be suffering and becomes the preparation which ever precedes purification. The personality of Judas, which portrayed him a hypocrite, ceased to be personality and took on the form of individuality when the unfortunate disciple sought death in repentance for his crime.

The individuality which ever characterized Jesus was a conscious state of oneness with the All.

MEDITATION: ''I am ever one with the purity and strength of God.''

BIBLE: Ps. 1:4; 7:15-16; 37:1-9; Mat. 12:25; Heb. 12:29; John 2:15, 17.

ASTOR LECT.: Page 285, second par. to end of page 287.

December the fourteenth

Thought, transcending itself, becomes action. By governing one's thoughts, unworthy acts are denied birth, and by so doing men learn to live the life of soul in which the image of spirit is ever decipherable. By self-mastery the greatness of our soul becomes apparent, and the nature of God is apprehended.

Man is a God in the process of construction, and his apparent failures are as necessary to his final evolutions as the chips that strew the ground are necessary to the falling of the tree. Be patient, therefore, with the foibles of your fellows. They are necessary to the perfection of your own-self-control.

MEDITATION: ''For without Me, ye can do nothing.''

BIBLE: Prov. 16:1-4; Jer. 6:19; Prov. 24:7-12.

ASTOR LECT.: Page 90, first and second par.

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Sermonettes

December the fifteenth

"I have created the murderer that exterminates," says Isaiah, and it is a statement requiring careful analysis, especially in this epoch of the world's history, for it places us in the position where we must close our eyes to the apparent and open our intelligences to the perception of the actual. In that God is the only creator, all creation must partake of the essence of His eternity. Hence the so-called "murderer" is limited in his activities to the destruction of the apparent; the Real lies in eternal repose beyond his reach. Extermination, then, is but the rooting out of existence and not the blotting out of life which, being as eternal as God, "survives all mortal change in lasting loveliness."

MEDITATION: "Be not afraid, only believe."

BIBLE: Mat. 16:7-19; 4:1-10.

ASTOR LECT.: Page 267, first and fourth pars.

December the sixteenth

There is no nationality in art. It is the gift of God to His universe, and hence the artist bears the impress of the Universal and is entitled to the respect of all nations. Beware of letting your prejudices eclipse your understanding of this great fact, so that you may be able to enjoy to the full the gifts of God, and to see in the artist "the imprint

Of the eternal pleasure, by whose will
Doth everything become thoughts."

MEDITATION: "God is the source of Art, and artists are those whom He selects to manifest somewhat of His eternal beauty, for *all* things come to Thee, O Lord.

BIBLE: Gal. 5:22; Eph. 4:29-32; Eph. 5:6-15.

ASTOR LECT.: Page 285, first and second par.; page 286, first and second par.

December the seventeenth

It was St. Macarius who said to his soul: "Having taken up thy abode in heaven, where thou hast God and His holy angels to converse with, see that thou descend not thence; regard not earthly things." It is when the senses take up their abode in the secret place of the Most High, or under the administration of the Intelligence, that man

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rejoices in the friendship of God, which permits him to hear the unspeakable words of Spirit, which refreshes his mind and restores his body. Enter this sanctuary and be at rest.

MEDITATION: "Today I shall think only upon what is pure and lovely."

BIBLE: Luke 9:62; 2 Cor. 4:17-18; 5:1-7.

ASTOR LECT.: Page 282, first par.; page 284, first par.

December the eighteenth

An ant, ladening itself with a straw many times its own length, attempted to cross a rugged road, but repeatedly losing its balance and falling, it invariably rolled back to the point of its departure. Surcharged with pity, and believing to lighten the insect's burden, an onlooker stooped down and with a pair of scisssors cut off several inches of the straw. Feeling the burden lighter, the insect dropped it and, seeking until she found the severed portion, she clasped it firmly and once more began her tireless journey. The spectator had learned the futility of attempting to fit burdens to the backs of others, and as he turned from the scene, he murmured "Go to the ant—consider her ways and be wise," for she can guess at the dimension of the straw required to carry out her design. Surely, God knows the experience that a soul requires in order that it may repose continually in Truth.

MEDITATION: "There are diversities of operations, but it is the same God which worketh in all."

BIBLE: Prov. 6:6-9; Prov. 30:25-28; Ps. 26.

ASTOR LECT.: Page 191, first par.; page 238, second par.

December the nineteenth

God is mind, and the light which leads us to the perception of that Intelligence by which Spirit may be apprehended is Reason. It is by intelligently knowing the truth that man puts off falsity, and from a slave of the senses becomes a freeman of spirit. By Intelligence life is understood, because life is the reality of Being and intelligence is the truth which "So penetrates the universe, according to its merit, that naught can be an obstacle against it."

To the truth there is nothing untrue. God is Truth, and the true man is like God.

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MEDITATION: "Other foundation can no man lay than that which is laid in Christ."

BIBLE: Phil. 2: 5; II Cor. 10:5; John 8:32; Eph. 1:17, 18.

ASTOR LECT.: Page 282, first par.; page 281, first par.

December the twentieth

Because you have made God your dwelling place, the evil of fear shall not enter your consciousness; neither shall the plague of doubt come nigh your dwelling, for Truth has given the Angel of Intelligence charge over your mind so that you will be kept in the remembrance of the omnipresence of God. This intelligent recognition of His presence will strengthen and uphold you above the temptation to doubt, to the end that in the midst of seeming death, you will be conscious only of a fuller sense of life. Ignorance shall not dash you against the hard stone of despair and, therefore, you shall go from strength to strength.

MEDITATION: "I dwell in the Secret Place of the Most High."

BIBLE: Ps. 23.

ASTOR LECT.: Page 288.

December the twenty-first

In the might of mind you shall tread upon the asp of envy and the lion of avarice. Under your feet shall you trample the dragon of vice by the force of intelligence, realizing God as the only power and presence. Because you understand that your essence is mingled with the divine Essence, you will be set on high in the throne of Spiritual Understanding, which is the goal of Spiritual realization.

MEDITATION: "This day I shall be conscious of the Power and Presence of Good in everything."

BIBLE: Ps. 91.

ASTOR LECT.: Page 183, entire page.

December the twenty-second

When you will have realized that God is Mind, you will know that you are an idea of Mind, and therefore divine. Then shall you call upon God, and Mind will answer by an increase of knowledge which leads to a clearer un-

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derstanding of Truth. This is the Intelligence which will prevent you from believing in the reality of that which is opposed to God.

Thus you will be delivered from the torment of ignorance. In the eternity of living you shall see the mortal embryo transmuted into the immortal man, and the man God become the God man.

MEDITATION: "He is my life and the length of my days."

BIBLE: Ps. 82:6; John 10:34, 35; Matt. 23:9; Mark 14:36

ASTOR LECT.: Page 255, last par.

December the twenty-third

As the deepening twilight reduces the sharp notches that characterize high mountains to a tender outline, so experience softens the tendency to judge and criticise, and reveals the character of these persons as not unkindly.

Let us strive then, as did Paul. If meat maketh our brother to offend, let us eat no more meat; for it is necessary not only to avoid evil, but to abstain also from the very appearances of wrong doing if we do not wish to bear the responsibility of erroneous judgment on the part of those who have not learned to judge righteous judgment.

MEDITATION: "I will make no compromise with evil in any form."

BIBLE: Matt. 5:11, 12, 18, 44; Luke 12:11; John 14:18.

ASTOR LECT.: Page 148, first par.

December the twenty-fourth

If there were not a principle of sight there would not be seeing, for principles only are demonstrable. Man sees; God is the principle, Sight. If it were not so He had not known how to frame the eye that it might see, or form the ear that it might hear. In that God is the principle of sight and hearing, these are infinite verities of being, indestructible and eternal. To realize this is to heal the dumb and to restore sight to the unseeing.

MEDITATION: "I cannot be wholly conscious of health, while I see lack of it in others."

BIBLE: Matt. 12:22; 15:30-31; Luke 11:14.

ASTOR LECT.: Page 321-322, entire pages.

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December the twenty-fifth

The form of music is harmony; therefore wherever there is harmony, there is music. Likewise the form of God is Goodness, and where there is Goodness there is God.

Music takes shape in notes, but there is a difference between the shape of music and the form of harmony. In the notes there is a possibility of harmony; in its form there is the active expression of music. Man is the form of God. Wherever there is man, there is God. But in the creatures who are but shapes of men, there is but a possibility of God in embryo.

The real man is the manifestation of God. It is by the Power of Intelligence that the possibility is transmuted into the actuality. Pray for understanding to externalize your potential possibility.

MEDITATION: "I now relax my own efforts and wait for Truth to point the way."

BIBLE: Gen. 1:27; Ps. 8.

ASTOR LECT.: Page 255, first par.; page 259, first par.

December the twenty-sixth

As radium gives heat and light of itself continually "without apparent intermission or diminution," so Divinity is giving always of His Intelligent love and infinite care to mortals, without diminishing His external power to give, or slacking His willingness to continue giving.

If God can give to His creatures untiringly, might we not give a trifle less measuredly? What if it does take more time to explain the truth to a child, than it does to put him off with a fable? Could time be more nobly spent? Or is it less than a child's due that he should know the truth? Think of these things and you will realize that to partake of God's largeness, we must give of ourselves unstintingly. The increase He will give pressed down and running over.

MEDITATION: "I lean not upon mine own understanding."

BIBLE: 2 Cor. 9:7-8; Eph. 6:6-9.

ASTOR LECT.: Page 253, twenty-sixth par.

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December the twenty-seventh

Evil exists to the same extent that darkness does, and in the same way. Evil is the deprivation of good, and darkness the want of light. But darkness is not talked about so persistently as is evil, and consequently it does not present so unpleasant an aspect. Then why persist in enlarging upon shadow, when by lighting a match you can disperse it, or put evil on an altar instead of interring it in the sepulcher of silence? Light dissipates shadow, and silence is just as effectual in destroying evil, for it owes its subsistence to being talked about.

When evil approaches you in the form of gossip, don't talk to another about what you have heard, and you will be surprised to find how quickly the tale will fade from your mind, and how many other minds will remain unsullied by the fact that you have not repeated it.

MEDITATION: "My mind is the dwelling place of Truth, and I must keep it worthy of so noble a guest."

BIBLE: Prov. 16:28; 18:21; 16:20-22; 1 Peter 4:15; 2 Th. 3:11-17.

ASTOR LECT.: Page 43, first par.; page 44.

December the twenty-eighth

As the vine strives with the fig tree as to which may bring forth the best fruit, so man may contend with man in the externalization of his divinity, but not as is the tendency to do, with the briar and the thistle, who strive as to which may be the greatest exhibition of unprofitableness to each other, and a source of annoyance to all who come in contact with them. Contention as to creeds is unnatural as well as profitless, as every creed represents a means adapted to the state of the temperament of its adherents.

When a sect or creed has outlived its usefulness in the divine plan it will no longer exist. Therefore religious strife is based on the cornerstone of zeal, not according to knowledge or ignorance. Strive hereafter for the externalization of the best in yourself and the noblest in others.

MEDITATION: "I rely upon the one Mind for my judgment."

BIBLE: Acts 5:38-39; 1 Cor. 9:25; 2 Th. 2:2, 4; Phil. 2:3.

ASTOR LECT.: Page 148, first par.; page 183, second par.

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Sermonettes

December the twenty-ninth

Shape is but the phantom of form, and existence but the abode of shapes—in which the rays of mind, which we call the souls of men, "like unextinguished fire,"

"Yet turns towards heaven,"

And

As the sharp stars pierce winter's air
And gaze upon themselves within the sea,"

even so Intelligence pierces the shape and gazes upon itself in the form of Man. Rise, then, from the contemplation of shadow that you may perceive the reality of substance, and find man co-existent with God.

MEDITATION: "I am made of that eternal and changeless substance."

BIBLE: John 7:24; Rom. 12:1; 2 Eph. 5:1, 10; Phil. 4:8.

ASTOR LECT.: Page 156, first and second par.

December the thirtieth

Tertullan has said that "the purified, righteous man, has become a coin of the Lord, and has the impress of his King stamped upon him." It is the intelligence of man which is the impress of God, and which stamps him with the infinity of his Maker.

Use your mind to fathom this infinity of which you are so dimly conscious, that you may illustrate in your daily life, the will of Him whose impress you bear. Think of your own divinity, and it will enable you to realize your divine dominion over finite appearances.

MEDITATION: "I can never be separated from God Who is my source."

BIBLE: Jas. 1:5, 17-18; Ps. 43.

ASTOR LECT.: Page 113, second par.; page 115, second par.; page 116, third par.

December the thirty-first

Ajax' prayer was a request for Light. "The light of heaven restore; Give me to see" he cried, "and Ajax asks no more." And what is light? Is it that form of motion traveling at the rate of over 180,400 miles a second, by which movement or vibration, action is brought to bear on certain

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nerves, thereby causing the sensation which we style light? No; it is more than a sensation; it is the Intelligence which said of Itself "I am the light of the world," the first-born of heaven! Pray, therefore, for intelligence, which is the light in which we see God.

MEDITATION: "That Light is in me, which was in Jesus, the Christ."

BIBLE: Mat. 5:14-16; Mat. 6:22-23.

ASTOR LECT.: Page 325, first and second par.; page 330, second par.

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NOTICE

There will be a Students' Association Meeting on Tuesday evening, December 2nd, at 8 o'clock, at the Waldorf-Astoria Hotel. It is especially desired that every member of the Association be present at this meeting. All those who have attended Dr. Murray's course of lectures are members of the Association, and the meetings are for the members only. There are no membership dues.

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A Magazine Devoted to the Study of Truth and its Application to the Needs of the Individual

WILLIAM JOHN MURRAY, *Editor*
DANIEL M. MURPHY, *Assistant Editor*

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THE GLEANER

Wisdom From Above

By W. John Murray

"If any of you lack wisdom, let him ask of God That giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5.

The wise man said "With all thy getting get understanding," for he knew that without understanding all else is of little importance. In all ages men have pursued wisdom, but all too frequently it has been the wisdom of this world. Long before the advent of Jesus the search for it had become a passion, especially among the Greeks, who did little else but seek after some new thing in the world of intellect, much as shallow people of today run here, there, and everywhere, for no better reason than to be able to say they have heard this or the other lecturer. Such people have minds like sieves which retain nothing.

The Greeks would give a hearing to anything, not always because they were desirious of adding to their store of information, but in order to pit what they did know against what they went to hear, and thus derive satisfaction from the feeling of their own intellectual superiority. Men are not nearly so proud of their wealth or social position as they are of what they know, for they may lose wealth and social position but what they know no man can take from them, even when what they know is not true. We cherish our opinions, as if they were the last word in revelation, not realizing that it is only as we give up our opinions that we can make way for Truth. There is no pride more subtle than the pride of learning, for it deludes a man into thinking he is open minded when, as a matter of fact, he is all too often taking pleasure from the belief that what he is listening to is as nothing compared with what he knows himself.

It is to such as these that Paul is speaking when he says, "If any man thinketh that he is wise among you in this world, let him become a fool, that he may be wise." Paul, himself a wise man, had learned that in much (world-

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ly) wisdom is much grief, "and he that increaseth knowledge increaseth sorrow." He knew as so many men, before his time and since, have known, that one of man's greatest requirements is to lay aside his preconceived theories if he would arrive at facts. If I were to attempt to define what Paul means by becoming a fool in order to become wise, I should say he means that we should cultivate sufficient humility in order to become receptive to any new idea that presents itself.. "Prove all things, and hold fast to that which is good," was one of his maxims. He does not decry wordly wisdom save when it thinks it has nothing more to learn, for it is at this point that wordly wisdom turns in upon itself and suffocates from ingrowing vanity.

The hindrances which prevent the entrance of that "wisdom form above" into the average mind are two-fold. Philips Brooks illustrates those obstacles by saying that, "One of them is a purely external obstacle, built round it like a wall, of stuff and nature different from the object itself. The other is simply its own substance, hardened upon the surface and shutting up the body of the object, as it were, behind and within itself." He calls this the crust. And then he shows how it is the crust on the river, the frozen surface of the river's self, grown hard and thick which shuts the river's water off from the sunshine and the rain. He speaks of the surface of the ground which has been trodden hard, but which is nevertheless the ground itself, becomes so rigid and impenetrable as to prevent the seed from doing its fruitful work. "The loaf hardens its surface, and the crust which confines the bread is bread itself."

He tells us all this so that we may know that the crust which forms on anything is not a foreign material but the thing itself grown hard and rigid, but nevertheless containing beneath itself that which is tender and receptive. We see from all that how impossible it is for any outside influence to reach this tender and receptive side of a man's nature until this surface resistance is broken down, either through inner desire for that Wisdom that is from above, or through those painful experiences which compel us to seek refuge in religion. When the ice melts on the river, traffic may again be resumed, and the ice has lost none of its real value by being returned to its native state as water. When the hard-crusted, because hard-trodden, ground is

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broken up by the plough and mixed with the rest of the soil it has become fit to receive seed and bring forth fruit.

Does not this illustrate what is taking place in the experience of the average man? It is not always the hard walls built around us by external forces which prevent us from finding that Wisdom which is a sure defence. There are certain liquids which have a tendency to crystalize, so that a crust forms on the surface, and this must either be removed or dissolved before one can get the benefit of the odor if it be a perfume, or the flavor if it be an extract. In like manner there are certain attitudes of mind which form crusts out of their own material, and until these are dissolved by the fervent heat of Divine Love, there will be no aperture through which Divine Wisdom can enter. Have we not seen those who have become hemmed in by the narrow limits of their particular occupations so that nothing else appeals to them? If you get them off their pet subject for a moment they spring back to it like a child's ball on the end of a piece of elastic. They have become like automatons, so that they attend to their duties in life almost subconsciously. Suggest a change of routine by advising a game of golf, or a day at Atlantic City, and they have a thousand reasons why such a diversion is impossible. Nothing but the necessity of being confined to their beds will make a break in their monotonous lives. It is in the sick room that the hard crust of a fixed habit is often crumbled in a man's life so that he discovers that the world went on without him for a month, when he had almost convinced himself that it could not go on for a day.

Then there is that other crust which the preacher calls, "The hardening of opinion." A man is born into a political party or a religious belief and, instead of becoming tolerant and open to conviction, he deliberately allows the sweetness in his nature to crystalize on the surface by stubbornly refusing to consider any other system of religion or politics as in any way comparable with his own inherited and biased tendencies. It is the same in the field of medicine where the allopath cannot see what virtue a highly attenuated drug can have in the healing of the sick, while on the other hand the homeopath cannot understand why the allopath is permitted by law to drug his patients to death. Each has formed a crust of prejudice from within, according to the system he practices.

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And then consider the crust which humanity at large has formed out of its own materialism against spiritual healing. Until recently this crust was almost impenetrable, but today we see signs of its breaking up, for here and there in the church the fervent heat of a great love for humanity and a compassion for it in its sufferings is causing the advanced thinkers to ask for a restoration of the healing art of that form of Christianity which antedated creedalism. When creeds harden it is time to break them up as the farmer breaks up the frozen soil in the spring, so that those very creeds or beliefs, can return to that Alone which can be relied upon.

The church of Judah had grown hard and unproductive on the surface, but underneath, where it relied on the Law and the Prophets it was soft and receptive, and by the breaking up of this hard surface and an intermingling of the Law and the Prophets with the Gospel there came the New Dispensation, a combination which was afterward denominated Christianity. In course of time this too devefoloped its own crust, and there came what we call the Reformation, out of which there grew Protestantism, and now the crust of Protestanism, formed out of its own formalism, is being softened by the warm influence of what is popularly called the New Thought.

From all of this we see an almost universal force at work, the force of fixed opinions to imprision a man behind the hardened surface of his own thoughts, but over against this there is that universal law which is constantly breaking up old conditions so that the seed of a new order may be planted and a fuller fruitage of divine benefactions brought into manifestation. Is there a man or a woman who has thought deeply who at some time has not arrived at a place where he or she would not give up all knowledge, wordly things, in order to get a satisfying answer to the quest of the soul for Truth? If we could only go back to the time when the mind was plastic and free from the prejudice which comes from working too much along one line, how delighted we would be. Just to know *nothing* so that we might, with all our desire for Divine Wisdom, become an empty vessel with its mouth upward to catch the heavenly information.

Have not some of our greatest men been willing to "become fools that they might become wise?" When a

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man discovers that with all his earthly wisdom in the worlds of mathematics, and physical science there is another world of which he knows next to nothing, and about which he is anxious to learn, he is ready for that Wisdom which is above all of these, even though it includes them. The Wisdom from above is as far removed from the wisdom from below as the position of the bird in the highest heavens is from that of the fish in the lowest sea. The one deals with matter and the other deals with Mind, and Divine Mind at that. The conversation of one is on the earth, the other is in heaven. The wisdom that is from beneath is based on sense testimony, while the Wisdom that is from above is based upon ascertained Truth. The wisdom of this world deals in negatives; the Wisdom that is from above deals in positives.

The Wisdom that is from above thinks on a higher level than that of sin and sickness, and the greatest advantage about it is that it is already *within us.* It is not above in the sense that the sky is above the earth, but in the sense that the spiritual *in us* is higher than the material, and much more powerful. We are not to look for this Wisdom from above as we would look for the descent of a parachute but as a spiritual influx which flows down from the celestial peak of our own devout aspirations. Standing in our present state of spiritual evolution, we are for the most part houses divided against ourselves. Our ear is not single, for we listen to worldly wisdom one moment and to Divine Wisdom the next. If worldly wisdom suggests we are sick and unhappy we acquiesce, and thus add to an affliction which might easily be overcome by following that Divine Wisdom which says, "Resist evil and it will flee from you." The Wisdom from above is the consciousness that, "All things were made by God, and without him was not made anything that was made." In the light of this wisdom the dark shadows of evil and error will disappear as the mist disappears before the morning sun.

In the higher Wisdom we understand what Emerson meant when he said, "Good is positive. Evil is privative, not absolute; it is like cold, which is the privation of heat. All evil is so much death or nonentity." The Wisdom that is from above is that Pure Reason which knows that that only is real which is eternal and indestructible. To the man whose wisdom is of this world that only is real which

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he can see with his eyes and touch with his hands. If, "the wisdom of this world is *foolishness* with God," it is no more so than is the Wisdom of the spiritual world to the man whose eyes are holden so that he cannot see that, "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life (physical) is not of the Father," for, "The natural man (earthly wise) receiveth (accepteth) not the things of the Spirit of God; for they are *foolishness* unto him; neither can he know them, because they are *spiritually* discerned."

The older a man becomes and the more experience he has, the more he becomes convinced that in moments of great crisis it is not what a man knows along lines of earthly wisdom that brings relief, but what counts is what he *feels* concerning that something that is higher than himself. It is at such moments that the crust formed by a too strong reliance upon the *personal* self must be broken if help would be evoked from above, and it is at such moments that the wise man, grown wiser through pain, is willing to "become a fool that he may be wise." It is to this breaking up of the crusts of intellectual pride, personal vanity, fixed and unshakeable opinions, political and religious, which I think Jesus was referring when he said "Except as ye become as a little child, ye shall in no case enter into the kingdom."

We must empty ourselves of all error based upon the wisdom gained through the senses if we would be filled with that Truth which makes free. If the wisdom of this world seeks to delude us into the belief that we are sick we must call upon that Wisdom from above which declares that Man made in the image and likeness of God cannot be sick. If the wisdom of this world would hypnotize us into believing that we are the creatures of circumstances over which we have no control, let us call upon that Wisdom from above which says, "My grace is sufficient for thee: for my strength is made perfect in weakness." If the wisdom of this world says that because we are out of a position we are in danger of becoming penniless let us quiet our troubled thoughts long enough to hear that Wisdom from above which says. "But my God shall supply all your needs according to his riches in glory by Christ Jesus."

If we are afraid of some impending calamity and the wisdom of this world can afford us no relief from our fears

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save that false relief which comes from taking refuge in drink instead of Deity, let us go into the Silence where we can feel the force of that Wisdom from above uttering itself in words of comfort such as these. "The Lord thy God in the midst of thee is mighty: he will save. The Lord is good, a stronghold in the day of trouble: and He knoweth them that trust in Him."

The Lesson of Trust.

I've learned as the days have passed me,
Fretting never lifts the load
And that worry much or little,
Never smooths an irksome road,
For you know that somewhere, always,
Doors are opened—ways are made,
When we walk and live in patience
Under all the crosses laid.

He who waters meadow lilies.
With the dew from out the sky,
He who feeds the flitting sparrows
When in need for food they cry,
Never fails to help His children
In all things both great and small,
For His ear is ever open
To our faintest far off call.

So take up the duty nearest,
Trust and do your very best,
And you'll learn that priceless lesson
How to leave with God the rest;
And in this, as I have found it,
You will find your care release,
And in trusting, what you're needing,
God's rich gift of perfect peace.

—*M. Appleyard.*

If we wish to do good to men, we must pity and not despise them. We must have faith in truth; we must seek the Truth and spread it abroad; we must love men and serve them.

—*Amiel.*

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The New Consciousness

By May Cornell Stoiber

(Continued from December)

There is but one substance from which all substance emanates. It is the active principle not only of this world, not only of this universe, but of all worlds, all of the invisible which we know nothing of except an idea, and this one Substance is constantly acting upon the passive substance of the universe. There is always the generator of life and there is the instrument through which this life works. Substance, God, is the generator, and man the instrument through which, and in which, all life works.

There is the Divine Will one hears so much about, and people ask, "Is will good, or is will evil?" Eliminate evil from the consciousness and know that the Divine willing is good. For the leper said to Jesus, "Lord, if thou wilt, thou canst make me clean." And he stretched forth his hand, and touched him, saying, "I will: be thou clean." (Mat. 8:2, 3). That means that Jesus reflected this Divine consciousness with which he was one, and this Divine consciousness is the Will that pours through life into the conciousness, reaching every nerve and fiber and atom of being, and thereby healing. It is the Divine willing that heals; so man has this Divine willing. It allows him to be at one; it helps him to the understanding of his at-one-ment; it attunes him with the Infinite consciousness, and as he understands that Divine willing he is living in the new. In the old, man was finite and limited: in the new man knows that he is infinite and unlimited. In the old man stood in a consciousness of time and space. As man passes on to this greater and larger understanding he eliminates more and more time and space.

If you give a treatment to some one in Africa or in Europe, and the time element enters in, the healing is not made so quickly as if the realization is that there is no time, and there is no space; all is now. There is no time, there is no space in healing. All is right here and now. Scientists are working for that elimination in their consciousness, as they work through instruments which will attune time and space to at-one-ment. We find Tesla and Marconi are working to find the distance between the planets, to make intercommunication, and that both claim they have had planetary signals from Mars, and that the time is not so very far distant when communications can be held

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between the different planets. We are only a part of a great system of the one Life, one of a great system of worlds—humanity—and yet how wonderful is humanity. Each thought is just the microcosm of the great microcosm of the universal. Then, with the elimination of time and space man understands that healing is not something that needs to be worked for and struggled with, but that health is.

Diseases are the dead concepts that have been held on to through the past ages. They are not part of God's consciousness. They are the traditions, false idols, the dead past that has been carried over to be destroyed. By what? By power of the Divine Man in each one of us. Dr. Miller has spoken of the democracy of brotherhood and love. One reason why we are not more successful in our healing work is because that new consciousness is just with the few. How few have taken the health conciousness! We have worked so much, and we seem to have worked so hard over single cases; we may say over petty cases, healing here and there, and when we look into the cause, we find a lack in the real concepts and then we send out the new with its radiating beams into the whole world. It is love that heals. The old world has dragged along its deadwood.

Disease is war; war of the flesh, war of business and of environment. War is disease. If you want health, if you want the health consciousness, eliminate the error, every bit of it. Go to the silence; "Be still, and know that I am God" (Ps. 46:10), and as you say "I am," just stop and feel the power and majesty and peace of "I AM." "Be still, and know that I am God." Become acquainted with that I Am—eliminate the old and you have the new concept. The new consciousness is the universal consciousness. We have to take it up individually and in little groups here and there, because we are not unified, we do not work together. The great change in the new consciousness is to become unselfish, so unselfish that we do not say, "I have the truth and you haven't," or "I know more about it than you do, and I am not going to let your thought get over, because it is not the truth."

Truth IS—it is absolute—that we all know. No matter if one uses different words or different phrases or different methods, if one is consecrating his life to the movement he is teaching a truth. And so many questions come.

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"Is this the right method, or is the other better? Am I doing wrong in using this method?" It is not so much the method as it is realization. Realization is new. To be sure we have to work by words, work through the act, but it is the at-one-ment that counts, and if you have this realization that God is all, and you are the perfect instrument of God co-ordinating with all instruments of God which are also perfect, the ways and means will take care of themselves.

There is so much that one could say about that. Man is the image and likeness of God, that is, the mind is the image and likeness of God. Who shall say which college or school one should go to to get the correct understanding of Mind? That is a matter of consciousness and growth. A little child once had a pig that she thought a good deal of, and one day the pig was sick, and she said to her mother, "I have given my pig a treatment and he is better now. I have healed him." And the mother said, "What did you do, what did you say?" "I said, 'You are the image and likeness of God.'" The child had the right idea, though to outsiders it may seem strange. All real life is the image and likeness of God, whether it is loaves or fishes, or money or business, for there is a spiritual counterpart that is perfect. Take the spiritual counterpart always; not the unreality, not the relative; make that your new consciousness.

Realize that spirit, body, mind and soul are a unity working together, the body constantly refining itself until it becomes more and more spiritualized, constantly building for itself a better and newer body, and Spirit reigning over all, in all and through all. The new consciousness is a love that has never been manifested, it is so big and so great; life that has never been known in its eternal greatness and beauty; joy that has only been sensed for a moment, a fleeting, passing moment, a joy that is eternal; a supply that never lacks for the need is constantly answered, and the soul posits itself in the reality of God. And so I bring to you as your new realization that which must be new for ourselves, for humanity, for the whole world—the Divine love which passeth understanding, the peace of God in human hearts and all the world, the supply that never lacks, the joy that is radiant life and happiness, that makes each one a light on the path of the dawning day.

Cincinnati, Ohio.

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Out of Misery into Joy

By Mary L. S. Butterworth

"And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." Is. 29:18.

And in this day, this very hour of seeming distresses, the after effects of a warring spirit that we encounter at every turn in the affairs of all the nations, shall we who have, heretofore, turned a deaf ear to Truth or God, hear the words of life, comfort and blessing that flowed from the very mouth of God through the Holy Prophets and through Jesus the Christ?

The world today is hungering after this Bread of Life and it longs to drink of the Eternal Well-spring, but it does not know in whom to put its trust. It turns to this one and that one, seeking to find some comfort, some light, and the more it runs to and fro, the more confusion pours into the mentality, until chemicalization becomes disease, and the dear ones find chaos instead of the "peace that passeth understanding" which God meant for all.

But the day is at hand now, as it ever has been, and we can find this mental abode wherein happiness and serenity dwell. We can hear the Comforter's voice speak Truth and Comfort and words of cheer and joy. We can, when we will, be lifted out of misery into the unspeakable joy that awaits all who truly seek with *all* their hearts. Our blind eyes (mentality) shall then see out of the obscurity of the "midst of matter" into the True Reality of Being, and darkness which means error or fear thoughts, shall be no more. It shall disappear just as the icicles melt away by the warm glowing sun.

Man needs to see himself today in a new light, as a new creature in Christ-Mind. He needs to look behind and back of all this so-called physical-vapor man and behold The Divine Idea represented. He needs to deal with his true Spiritual identity, and begin to build his platform called life upon this basis, if he wishes to manifest happiness health and success.

It is well with the world, but the mind or reasoning of man requires a change. It needs to be transformed by the renewing process of the mind. "Every knee shall bow to me, and every tongue shall confess God," "Who maketh

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his sun to rise on the evil and on the good." "There is one God and Father of all, who is above all, through all, and in you all", and by applying the Law of Love and Truth we are each day brought to the clear realization of this Infinite, Eternal, Changeless Creator of all, Who in turn lifts us not of misery, into the joy of living—even though all sorts of hardships seem to be as briars along our pathway in the life from sense to Soul. Let us give thanks for the knowledge of the Truth which sets us free.

Philadelphia, Pa.

The New Year comes with silent tread,
New hope, new joy, new light to spread.
It bringeth something new to each,
And lessons old 'twill newly teach.
It cometh, too, to take away
Old griefs and woes which fain would stay!
Oh, speed them, speed them, glad New Year!
Come, cast out bitter doubt and fear.
Speed in with silent, loving tread,
New hope, new joy, new light to spread.

—*Bertha Hirsch Baruch.*

The real cause of many a so-called rheumatic attack is nothing more than expectation that some supposed cause will bring on the attack. The mind is an uncommonly potent creator of aches and pains.

Likewise with the erroneously held beliefs regarding the indigestibility of certain foods.

It is usually the belief, not the food itself, that makes these foods indigestible. Such, indeed, is the influence of the mental attitude on digestion that any food may be made indigestible by the mere expectation that it will prove so.

Experience has again and again taught—as in the case of sour milk, cheese, etc.—that once the idea of indigestibility has been broken down the formerly indigestible foods become readily digestible.

—*C. Addington Bruce.*

"Any dullard can be waited on and served, but to serve requires judgment and skill."

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To a Student Seeking Improvement in Business

October 17, 1919.

Dear Mr.——

The laudable desire for improvement and expansion is God-implanted and for this reason we should neither suppress it through false humility nor stifle it through mental laziness. Creation on the part of Divine Mind comes from the necessity of Self-Expression, and hence "God spake and it was done." The day has gone by when man believes that he should be content with that station in life, to use the theological phrase, wherein "God has seen fit to place him." We now believe that God has seen fit to place man in a world of unlimited possibilities, and man's desire for improvement is nothing more nor less than the expression of that inner striving to carry out God's plan to be "perfect; even as God is Perfect."

Ambition to succeed is not confined to the appetite for personal power, nor is it for the express purpose of rising superior to other men. Ambition is that quality of the soul which enables the individual to rise superior to his own self-imposed limitations. To be satisfied with anything less than the best in art, literature, music, or trade is to go backward, for it is the striving for the best which makes for all progress in the world. To work for others all one's life is not in accordance with individual unfoldment; therefore one must keep one's thought on the day when one shall assert himself, and not some other person, in one's own business.

This advice will not cause everyone to quit his present position and go into business on his own account, for this is not possible in most cases, but it will lift the eye of the mind above the belief that one *must* work for someone else all his life. Let the ambitious man once realize that God has created for him a place in which he can do his best work and then through this realization work to the end of bringing this place into manifestation, and he will be co-operating with God in the purpose of his own unfoldment. This is not to be done by frantically running around seeking influence among men, but by calling upon the Divine within one's own soul, and this can best be done in the Silence.

What is meant by the Silence is that period of time which one should set aside each day for spiritual devotions,

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during which one should make positive statements of Truth, either audibly or inaudibly. In the case of one seeking to better one's station in life one should affirm that he is now in the kingdom of Divine possibilities. He must make this affirmation personal by declaring, "I am the Expression of that omni-active Intelligence which knows all things; therefore I know there is a place for me in which to do my best work. I am not the slave of environment, nor heredity; neither was I born into an atmosphere of limitation, for I am the free-born son of God. I was not created to be subservient to man, but to be obedient to God; and being obedient to God, to be in harmony with all that makes for progression and prosperity. The eternal God is not only my life, He is my Banker, my unfailing Supply.

"The work I have to do in life to prove my divinity has His support; therefore I claim my birthright to my own circle of influence. The success I seek is seeking me, and nothing can by any means keep it away from me, for it comes to me by the eternal Law of Spiritual Attraction. Friends know and help me in the spirit of love, not because I seek to *use* them, but because *God* uses each for the benefit of others without loss to any. All things and all persons are *now* working for Good in my affairs. No one desires to harm me or to prevent me from working out my own salvation in accordance with Love's plan of demonstrating the Best. That which the Father sendeth to me *shall* come unto me, and no power or presence shall keep it away from me, for there *is* no power or presence save the power and presence of that Infinite Mind to Whom lack and failure are unknown.

"I affirm my unity with the Cause of all success. My own shall come unto me, for even now it is within me as a potential Reality. It shall spring forth speedily and I shall use it in Wisdom. I am not afraid. I trust God and have not a doubt of the working of His law. The words I speak in Truth, they are spirit, they are life, and they shall not return unto me void."

"If you would have others honest, be honest yourself, If you want others to be generous, set the example by your own generosity. You cannot make others Christians until you are a Christian yourself."

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Sermonettes with Meditation and Correlative Reading

January the first

The new heavens and the new earth of God's creating is that which is formed in man's consciousness as he realizes that the things which are seen are "carnal and temporal," while the things which are not seen are "spiritual and eternal." Mesmerized by appearances, it is difficult for us to perceive those Realities of the Spirit which alone can bring lasting satisfaction, and it is for this reason that we seek and do not find until we come to the understanding that the invisible things of God are alone worthy of consideration. These invisible things are only invisible so long as we are blinded to their proximity. We live and move and breathe in the fulness of Divine Love, wherein is no cause for fear. Through spiritual enlightenment former things have passed away, and all things have become new.

MEDITATION: "God has not given me the thought of fear, but of power and of love and of a sound mind."

BIBLE: Is. 65:17; 66:22; 2 Pet. 3:13; Rev. 21:1-5.

ASTOR LECTURES: Pages 81-2.

January the second

Man, reflecting Infinite Wisdom, does not depend upon outer sources for his knowledge of heavenly subjects. It is in the silence when the soul is free from the distractions of sense that the "still small voice" makes itself most plainly heard. We search the future and the past for that which lies within, did we but realize it. Ten minutes spent alone with God is better than a day in the courts of the learned. Jesus declared that the Comforter, whom the Father would send in his name, would teach us all things, and "bring all things to our remembrance." We must learn to remember that we are "now the children of God," for the remembrance of this fact will endue us with power from on high. It will lift us up above the petty cares of the world by revealing to us our God-endowed potentialities.

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MEDITATION: "I am now the expression of that unerring Intelligence which directs all creation."

BIBLE: John 2:20, 1:16, 2:27, 14:26; Acts 10:38; Col. 1:19; Ps. 23:5.

ATOR LECT.: Pages 191-2.

January the third

The demands of the day may be perplexing and almost terrifying, but He who fed Elijah will also feed me; therefore I shall not be afraid. Ignorant men say that to trust *God alone* in our hours of trial is to court misfortune, but the wisdom of the ages has proved that trust in God is our most necessary asset. When pressed by the fear of lack we should remember that, "There is no lack in Him in Whom all fullness is." The time to affirm abundance most positively is when we seem to have least in our pockets; anyone can affirm it when he is rolling in wealth. The time to say, "The Lord is my Shepherd, I shall not want," is when bills are due and there is seemingly nothing with which to pay them.

MEDITATION: "I cast all my care upon Him, for I know that He careth for me, and will supply me."

BIBLE: John 5:8; Gen. 18:14; Ps. 37:5; Phil. 4:6; 1 Pet. 5:7; Is. 37:14, 15; 65:24; James 5:16; Ps. 116:12.

ASTOR LECT.: Page 310 second par.; page 312 first par.

January the fourth

When confronted with problems which do not lend themselves to easy solutions, let us not become immediately distressed if men cannot with their advice and suggestions smooth out our difficulties for us. It may be that we are just ready to take God into our confidence, in which event it would be a profanity to seek counsel of man. In every experience there comes a time when nothing short of Divine Wisdom itself can satisfy our cravings for knowledge, and it is well for us then to know that "Nothing is too hard for Him." Let us say with the Psalmist, "Let the words of my mouth and the mediations of my heart be acceptable in Thy sight O, Lord, my Strength and my Redeemer." We must know that Divine Mind thinks through us, and that nothing can interrupt the free flow of Its unerring impartations.

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MEDITATION: "The Wisdom of all the ages is my Wisdom, for there is but One Wisdom."

BIBLE: John 16:23, 24; 28:12; James 1:5, 6; I Timothy 1:17; Pro. 3:7, 3:5, 6; Jer. 1:6, 8; Matt. 21:22.

ASTOR LECT.: Page 149.

January the fifth

It has been said that there is nothing really calamitous, since all things have a tendency to turn us in time, like tired children, to the arms of Him Whom to know aright is life eternal. Our bitterest experiences are often the means by which we are led to seek Truth and, finding Truth, we learn that our bitter experiences were blessing in disguise. Difficulties are frequently the growing-pains of spiritual expansion. We do not so interpret them, but subsequent developments reveal the working of a Law which we, in our ignorance, could not perceive. If we could know that, "All things do work together for good," we would meet the trials of the day with the sure conviction of our personal superiority through Christ, and then nothing would "by any means hurt us."

MEDITATION: "The corrections of Love's Law are for my good; therefore I accept them with gladness."

BIBLE: Ps. 119:71; Heb. 5:8; Romans 8:17, 18; Job 23:10, 11; Deut. 8:2, 5, 6.

ASTOR LECT.: Page 83.

January the sixth

"Let the beauty of the Lord our God be upon us; and establish Thou the work of Thy hands."

The beauty that is not skin-deep is the beauty which comes from the cleansing, purifying spirit of Love which must be felt within, if we would radiate that love in spotless complexions. Cosmetics are poor substitutes for those matchless colors which God supplies through nature's silent methods, working in and through every fibre of man's being whenever man is in tune with the Infinite. To be in tune, with the Infinite one must ever behold one's self as the expression of Him who is altogether lovely. Remember that God is without spot or blemish, therefore man, made in His image and after his likeness, must also be without spot or

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blemish. This thought of one's self adhered to, will do far more for us than all the concoctions of human ingenuity.

MEDITATION: "God is the health of my countenance; therefore I am without spot or blemish."

BIBLE: Ps. 90:17, 128:1, 2; Ezek. 16:14; 2 Cor. 3:18; PRO. 16:3; Phil. 2:12, 13.

ASTOR LECT.: Pages 167-8.

January the seventh

When the great David asked that such thoughts as disturbed his sense of calm peace should be "confounded and put to shame"; and "turned back and brought to shame," he added "Let them be as chaff before the wind; and let the Angel of the Lord chase them," "that my sense of things shall be joyful in the Lord, and rejoice in His salvation."

And why not follow the royal King's example and let that God-given intelligence, which is indeed God's Angel, chase from our mind the dark forbodings that fill our hearts with gloom, and the lives of those with whom we dwell, with shadow? Open the gates of your soul and let the divine angel chase therefrom every suggestion to the effect that there is aught but God, for these speak not peace.

MEDITATION: "Cleanse Thou my mind from every false belief."

BIBLE: Ps. 30:5-7; 37:3, 6, 25.

ASTOR LECT.: Page 309 first and second par.

January the eighth

He that abides in the Intelligence that God is Omnipotent, dwells in the Light of Truth, the shadow of God. Such an one has made Truth his defence and hiding place, and in Intelligence has he put his trust. Therefore he is delivered from the snare of ignorance, with its offensive and health-destroying suggestion, which like a plague, is virulent to oneself and devastating to others.

This Truth shall cover him as a hen covers her nestlings with her feathers, and under the wings of this ample and impenetrable shield shall he be defended from the spoilers that throng the gloom of ignorance. How can fear penetrate the consciousness of the inpenetrable Truth, for

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the night of ignorance, with its terror of suggestions, is but an illusion? Or how can one who knows that he partakes of God's eternity be pierced by the arrow of the fear of death, or "mistake heaven's distant lamps" for "funeral tapers"? There is no death. "The splendors of the firmament of time may be eclipsed, but are extinguished not."

MEDITATION: "He that hath the Truth hath life."

BIBLE: 1 Cor. 3:22; 15:55; Rev. 21:4-7.

ASTOR LECT.: Page 152.

January the ninth

"The arrow that flieth by day," the thought that knocks at the citadel of Intelligence and would overshadow its light, were it possible for it to enter, is the fear of death, not death itself. Individual Intelligence is not changed by time that it cannot enter into eternity. Shelley knew this when he wrote,

"Dust to dust; but the pure Spirit shall flow
Back to the burning fountain whence it came,
A portion of the Eternal, which must glow
Through time and change, unquenchably the same."

Intelligence in which you abide assures you that "He lives, he wakes, 'Tis death is dead, not he."

MEDITATION: "To be spiritually minded is life and peace."

BIBLE: Luke 15:24; John 11:23-27; Rev. 14:13.

ASTOR LECT.: Page 245 first par.; page 267 first par.

January the tenth

God is the soul of the universe which is everywhere reflected, and men and women are nothing if not individual rays of the one universal soul. Therefore, their life is inseparable from the One life. As a curtain by separating the sun's rays from objects, unites these rays more closely with their source, so do the clouds of sense hide from mortals the individual ray that has been so resplendent in their love, but succeed in uniting men more closely with the source of all Light, in the substance of which they discerned but the shadow—eternally abides. Then let us rejoice in that all that has been, is or shall be, is forever enclosed in the Mind which is God.

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MEDITATION: "I have free access to all Power and Wisdom."

BIBLES Ex. 20:3, 23; 23:20; 25.

ASTOR LECT.: Page 151 first par.; page 152 first par. page 186 first and second par.

January the eleventh

It was Marcus Aurelius who suggested that men are fitted by nature to bear whatever happens to them, or in other words, experiences never happen in vain, for they are the John the Baptist of events, whose duty it is to awaken mortals to their immortal potentialities. No one is conscious of his or her capacity to radiate divinity until such time as that one may be called upon to display divine forces, for virtue like an aromatic plant, never diffuses the entirety of its essence until crushed to earth. Experience is the lamp by whose light mortals are guided towards their goal, or out of existence into a larger measure of Life. Remember, then, that events are lighting your path Godward, and welcome them.

MEDITATION: "I welcome every experience that leaves me freer and more loving."

BIBLE: John 8:12, 10:10, 27, 28; Acts 17:24, 25, 28.

ASTOR LECT.: Page 186 second par. to end of chapter.

January the twelfth

Do you remember what the Supreme Intelligence called for when in the beginning the earth took form? Light! He demanded and "there was light." And he called the light "Day!" and the darkness He called Night. It was thus God distinguished between the All and the nothing, or Intelligence and ignorance. And the night of ignorance is far spent, and the day dawns.

Let us close the book of memory with its dark disguise of pain and lift up our eyes to the mountains of celestial possibilities, which are resplendent in the rays of Intelligence, which is the sunrise of God.

MEDITATION: "My words are life to those that find them, and health to all their flesh."

BIBLE: Is. 63:7-9; 64:4-8; 65:17-25.

ASTOR LECT.: Page 184 first and second par.

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January the thirteenth

The fear of death is the pestilence that terrifies ignorance; it is the destruction that wasteth the noonday of existence, by the noxious insinuation that death ends all. Instead death is a veil lifter, which permits man to see God dawn on the chaos of fear, and the mission of death is to instruct mortals in the knowledge of immortality, and to raise the spirit from the contagion of the stain of ignorance, —that "men like stars to their appointed height may climb."

MEDITATION: "If any man be in Christ, he is a new creature."

BIBLE: Phil. 1:38; 11 Tim. 1:37; 1 John 4:18.

ASTOR LECT. Page 268.

January the fourteenth

In the hours of our deepest trials we must not forget that Divine Love is able to deliver us as it delivered Daniel in the lion's den, and the three Hebrew boys in the fiery furnace. We shall let nothing affright us when we realize that God is the only real Presence. Our fears arise from the belief that another presence than the One and only Presence exists, and it is from this belief that all our trials and tribulations take their rise. He who has said, "I will not forsake thee," will not make His promise vain, but will ever redeem it, if we take Him at His word and rely implicitly upon it. "Be not afraid, Only believe."

MEDITATION: "What time I am afraid, I will trust in God, and I shall not be disappointed."

BIBLE: Jos. 1:5; 21:45; Num. 23:19; Deut. 7:9; Ps. 111:5; Is. 49:15, 16.

ASTOR LECT.: Page 28; page 80.

January the fifteenth

The fear of what other men will do unto us can never be overcome so long as we cherish any other idea of man than a purely spiritual idea. To know that Man, as God made him, is the expression of the Deific nature, is to know that this expression was not made to injure but to bless. It is through the conception of man as a child of

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the flesh that we see in man a menace to our happiness. Change this conception to the true conception of Man, "the image of God," and at once we lose our fear of being injured by other men, for we see in them only that which reflects their Maker. To know man as he really is in Truth, is to know that he is a channel through which the Holy Spirit ministers to Its other children. We shall not fear what man shall do unto us when we realize that he can do only that which is helpful to us.

MEDITATION: "Man is a channel in spiritual consciousness through which God blesses all other men, and never injures them."

BIBLE: Ps. 9:2; 37:25-28; Pro. 18:10; Is. 12:2; I Sam 12:22; 2 Cor. 1:10; Heb. 12:5, 6.

ASTOR LECT.: Page 90, second par. through page 91.

January the sixteenth

"With all thy getting, get understanding," said the wise man, and another wise man of a much later generation said, "What difference does it make how much you know, if what you know is not true?" Just as certainly as it is not true that the sun rises and sets, but that the opposite is true, namely, that the earth revolves and the sun appears to rise and set, so it is not true that evil is either a power or a presence. The knowledge that "God is the only Reality," is the one thing needful to that Peace which the world cannot give, nor take away. We have much to learn, for we are still in our spiritual infancy, but it will help us to "grow up" if we just cling to the idea that all things pass away but God and the things of God. Surface troubles come and go, yet within every human soul there is a region where unruffled serenity dwells supreme. Retreat within, for it is there the Kingdom of Heaven is.

MEDITATION: "The Lord which is in the midst of me is mighty; it is Love Divine."

BIBLE: Luke 10:39-42; Ps. 4:6, 7; 42:1, 2; 63:1; John 6:35.

ASTOR LECT.: Pages 124, 125, second par.

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January the seventeenth

The coming of our Lord Jesus Christ is the advent of that Truth which Jesus taught and demonstrated. This coming is a something which is taking place wherever man is ready to receive it. It is the revelation to human consciousness of man's unity with his heavenly Father which, when once accepted, makes for the purification of the subconscious mind, its conscious activities, and the body, which is the visible manifestation of thoughts and ideas. If we would be every whit whole we must make way for the coming of the Lord, not from afar off, but through us as that Light which enlighteneth every man that cometh into the world. It is not from without that we are to be preserved blameless, but from within through our own thinking process. Learning to think God's thoughts after Him. Think purely and health of mind and body is the natural result.

MEDITATION: "My meat is to do the will of the Father, to live Love, and proclaim Truth."

BIBLE: 1 Thess. 2:16, 17; 5:23; Eph. 5:25; Col. 1:28; 3:15; Phil. 4:7; 1 Cor. 1:8.

ASTOR LECT.: Pages 191, 192.

January the eighteenth

As there is but One God, so there is but Cause, and everything that is real and true proceeds from this One and only Cause. The knowledge that evil and error do not proceed from Him Who is the only Cause equips the knower with power from on high. The knower does not have to leave the world in order to find Peace, for Peace comes through the conviction that "God is not the author of confusion," and if God is not the author of confusion, then confusion is a shadow which disappears with the coming of the dawn of Truth. By turning to God in thought, trouble flees before tranquility, disease yields its place to health, and after the long night of spiritual ignorance, "Joy cometh in the morning."

MEDITATION: "Divine Mind is the only Cause; there is no matter. Good is the only Creator; There is no evil."

BIBLE: Ps. 50:23; 65:1; 1 Cor. 87:6; John 5:23; Heb. 13:15; Rev. 7:9, 12.

ASTOR LECT.: Pages 167-8.

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January the nineteenth

Encompassed about with a cloud of false witnesses born of the evidence of our senses, we cry in our distress. We know that God is not the author of our difficulties; therefore we marvel that we do not more readily overcome them. May it not be that our knowledge is as yet only intellectual, and that it is for this reason that the way seems long and dreary? Let us not be weary in well-doing my brothers for, in due season, we shall reap "if we faint not." It is well to remember it is always darkest in the middle of the tunnel, and that it is just as near to the end where all is fair, as it is to the end from which we came. Like Abraham of old, we might return to that country from which we came in search of better things, but what's the use? Let us press forward in the dark if needs be, but let us neither look back like Lot's wife, nor turn back like those children of Israel, who sighed for the flesh pots of Egypt.

MEDITATION: "My face is set in the direction of Him Whom to know aright is Life eternal."

BIBLE: Job 7:4; Is. 21:11, 12; Heb. 10:37; 2 Sam. 23:4; John 14:2, 3, 17, 18.

ASTOR LECT.: Pages 254-5.

January the twentieth

Faith is that quality of the soul which enables us to disown all that is unlike God. To walk by faith and not by sight is to be able to say disease, what Jesus said to all error, "Get thee behind me, Satan." When I know that my real self, and I have no un-real self, is one with Infinite Perfection, I deny disease as being any real part of me. It then becomes to me what a barnacle is to a ship, an excresence, but no more a part of me than the barnacle is part of the ship. Giving up my belief in it as a part of myself, it loses its terror for me and, losing its terror for me, it disappears for its only food is fear, and being deprived of this, it dies for lack of nutriment.

MEDITATION: "In my real self—and there is no un-real self—I am well."

BIBLE: Romans 12:3, 14:1, 15:1; Mat. 14:31, 15:28; Luke 17:5; Jude 20; Col. 2:7; 2 Cor. 1:21; 1 Pet. 5:10.

ASTOR LECT.: Page 258; page 102, third par.

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January the twenty-first

"For a man who knows how to sorrow rightly, knows how to be glad with a holy joy; and when he is happiest, it is as though there were something of God throbbing in his bosom. It is as souls that we are happiest; and so suffering makes for happiness, because it helps to make the soul." Many of us, without sorrow, would never find Truth, for it is as true now as it always has been that, "Man's extremity is God's opportunity."

"Happy are they that learn, in Thee,
Thought patient suffering teach,
The secret of enduring strength,
And praise too deep for speech."

MEDITATION: "The healing energy of the Holy Spirit cleanseth me."

BIBLE: John 15:2; Mal. 3:2, 3; Romans 5:3, 5; Hebrews 12:7, 8, 11, 12.

ASTOR LECT.: Pages 274-5.

January the twenty-second

Man is not happy in himself, but only in God. God made us and we can have no real happiness and no real peace until we come into a conscious realization of our unity with Him, Whom to know aright is Life eternal. Peace consists in the attainment of our desires, providing our desires are in keeping with the plan of the Infinite. Some men find roses where other men find thorns and they are glad, while others find thorns amid the roses of the world and are miserable. We shall find peace if we look for it and expect it. True peace, which is heaven itself, is nothing else than a conformity, a cheerful conformity with the Law of God.

MEDITATION: I am one with that Eternal Peace which prevades all Reality.

BIBLE: Is. 12:2; 26:3; 30:15; 32:17; Ps. 55:22; Mat. 8:26; Phil. 4:6, 7; John 14:27; Rev. 1:4.

ASTOR LECT.: Page 83, first par.; page 117.

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January the twenty-third

As Cause is greater than effect, as the sun is greater than its rays, as Divine Mind is greater than Its eternal and changeless ideas, so the Father is greater than the son. But just as Cause cannot be divorced from effect, and as Mind cannot be separated from Its idea, so the son—and every man is the son of God—cannot be separated from his heavenly Father. The difference between Jesus and other men consisted in his knowledge of the fact of his inseparability from the Source of all life and true blessedness. But did he not assure us that we too are the "children of God?" Let us then begin at once to use his affirmation, "I and the Father are one." This affirmation, carried out in life practice, will do more for us than all "burnt offerings" and self-depreciations.

MEDITATION: "I am one with the Source of all Life, Love and Truth."

BIBLE: John 2:17; 14:28-31; 15:9, 10; 87:2; Luke 11:2.

ASTOR LECT.: Pages 254-5.

January the twenty-fourth

It is only when we become poised in true thought that we realize the essential difference between constructive and destructive thinking. The one is life-giving and power-generating, while the other makes for disintegration and destruction of mind and body. We should permit nothing from within or without—no dictum or opinion—ever to swerve us from the realization of God as the only Power for accomplishment in any large and vital sense. When we disregard this fact and endeavor to impose our own wills, or seek to avenge ourselves, we betray ourselves into ultimate and inevitable failure.

MEDITATION: "I seek not to avenge myself; I trust in God."

BIBLE: Prov. 14:19, 22; 17:13; Rom. 12:17, 21.

ASTOR LECT.: Page 66, first par.; page 149; page 82, first par.

January the twenty-fifth

It has been said that, "The clouds of impending evil are only the shadows of present good." If this be the case,

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and we feel it is, then we should, in moments of anxiety, convince ourselves that the dawn is to follow our long or short night of unhappiness or disease, or whatever has been shutting out the light of God's Presence is very near at hand. It is only when we add the fear of tomorrow to the sufferings of today that we find ourselves incapable of rising above conditions which might easily be overcome did we but realize the Omnipotence of Good and the powerlessness of evil. The race that is set before us is the task of proving our spiritual supremacy, and God has abundantly provided us with power to accomplish this. "Let nothing affright thee."

MEDITATION: "What time I am afraid I will trust in the Lord."

BIBLE: Heb. 12:1, 2; Luke 9:25; 14:33; Rom. 13:12; 1 Cor. 9:25; Phil. 3:13, 14; Hos. 6:3.

ASTOR LECT.: Pages 40, 41, first par.

January the twenty-sixth

"If ye will not drive out the inhabitants of the land from before you; those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell."

Just as it is necessary to remove the slightest trace of offending impurity before a wound can be successfully treated in surgery, so it is necessary to remove from thought every vestige of animosity and hatred if Divine Love is to do Its perfect work. We must not expect spiritual healing if we do not comply with its requirements. The obstacle in many a man's progress is the tendency to harbour a grudge. When Jesus advocated that we must become as little children before we can enter into the kingdom of health and happiness, it was because he knew that in the heart of a child, "There is no room for a grudge."

MEDITATION: "I have no regret nor resentment. The past and the future have no terrors for me, for I live in the eternal present."

BIBLE: Numb. 33:35; 1 Tim. 6:12; 2 Cor. 10:;, 54 Gal. 5:17; Rom. 7:23; 8:12-37.

ASTOR LECT.: Page 95, second par.; page 296, seventh par.

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January the twenty-seventh

"Be not afraid, for the battle is God's."

To one who has been struggling in what has appeared to be an unequal contest or a struggle with adverse conditions, the full realization of the import of this text must come as a tremendous relief. In order to achieve this state of mind, however, one must banish all fear and apprehension of the outcome; he must know that he has fulfilled all conditions of right motives and absolute faith. As Emerson says, he has then put God in his debt and need not take heed of the particular ways and means of victory; he need only thank God that the fulfillment is at hand.

MEDITATION: "Oh God I thank Thee, that Thou hast covered my head in the day of battle."

BIBLE: Sam. I7:47; 11 Chron. 20:15; Gal. 2:16, 21; Ps. 88:1, 5.

ASTOR LECT.: Page 258; page 250.

January the twenty-eighth

"Thy will be done."

Why have we, all through the years, assumed that God's will toward us was only that of affliction, chastisement and bereavement? We have used this affirmation only when we wished to become resigned to a visitation for which we failed to account satisfactorily in any other way. God's will toward us is always to work peace, health and prosperity. It is only when we fail to comply with His law that we experience manifestations of inharmony. Let us, therefore, pray for His will to be done, knowing that He wills only the perfect, the beautiful and the harmonious, and any reversal of this beneficent law is of our own doing.

MEDITATION: "I am now within God's law of harmonious action."

BIBLE: Matt. 25:34; Luke 12:22, 32; II Peter 1:10, 11.

ASTOR LECT.: Page 266; page 248.

January the twenty-ninth

God has given you an understanding heart: therefore, you cannot overlook the opportunities that are afforded you to prove, and thereby strengthen, your faith in your understanding.

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What matter if clouds temporarily obscure the Light, when you know that they are hurrying by, and soon the Light which is steadfast and eternal will be illuminating your understanding and quickening your intelligence to the extent that it will pierce beyond the glooming of sense perceptions, and perceive things as they are in the heaven of Mind? God is the only Power and Presence; the only Reality of Being; and man, as the highest expression of the One Power, is in subjection to nothing but the Will of God.

MEDITATION: "I can do all things through Christ which strengtheneth me."

BIBLE: Job 22:21; 28:28; Prov. 4:7 and 22; John 8:34.

ASTOR LECT.: Page 327, second par.

January the thirtieth

In every walk of our life, thoroughness is necessary. There is nothing higher than present duty; so, forgetting what is past, let us press forward with all our might to its accomplishment.

Let *action* be the watchword of our lives. It makes for mental, moral and physical strength, and we are here to acquire it through the adjustment which results in a steadfast mind, through the consciousness that man is *one* with his Maker, here and now.

MEDITATION: "My mind is staid on Christ."

BIBLE: Rom. 12:2; Rom. 7:5; 8:7; Eph. 4:23; Phil. 2:5.

ASTOR LECT.: Page 148, first par.

January the thirty-first

Beloved, it is God's will that you should be born of the Spirit, and His will is done on earth as it is in heaven. Therefore, the manifestations of sense that assail you and seem to close the heavens of God's protection against you, are cause for rejoicing and not for complaining. These are the travailing pains that precede the New Birth, and the more severe they are, the sooner Spiritual Birth will take place.

Knowing that your heavenly Father will not suffer you to be tempted beyond your capacity to endure; but in pro-

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portion to your necessity He will quicken your faith and increase your strength that you may endure through the night. When day dawns, you will rejoice and be glad, for God will have given you the victory. It is thus that there will be no more night in your consciousness, for the former things will have passed away.

MEDITATION: "I will not fear what men do unto me."
BIBLE: Rev. 21:4-7, 23, 27.
ASTOR LECT.: Page 177, first par.; page 181, third par.

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A Deadening Habit

A fault finding, criticising habit is fatal to all excellence. Nothing will strangle growth more quickly than a tendency to hunt for flaws, to rejoice in the unlovely, like a pig, which always has his nose in the mud, and rarely looks up. The direction in which he looks indicates his life aim, and people who are always looking for something to criticise, for the crooked and ugly, who are always suspicious, who invariably look at the worst side of others, are but giving the world a picture of themselves.

The disposition to see the worst instead of the best grows on one rapidly, until it ultimately strangles all that is beautiful and crushes out all that is good in oneself. No matter how many times your confidence has been betrayed, do not allow yourself to sour, do not lose your faith in people. The bad are the exceptions; most people are honest and true, and mean to do what is right.—*Success.*

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THE GLEANER

A Magazine Devoted to the Study of Truth and its Application to the Needs of the Individual

WILLIAM JOHN MURRAY, *Editor*
DANIEL M. MURPHY, *Assistant Editor*

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THE GLEANER

Waiting by Faith

By W. JOHN MURRAY

"The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are *spiritually* discerned."—I Cor. 2:14.

One cannot read the New Testament without seeing how large a part the element of faith played in the life and works of Jesus. To one who appealed to him for relief he replied, "Be it unto thee unto according to thy faith," to another he said, "Thy faith hath saved thee." While to the woman who said, "If I may but touch the hem of his garment I shall be made whole," he answered, "Thy faith hath made thee whole." In all of these expressions of the Master there is an evidence of that which we are coming to believe so strongly in these days of modern psychology, concerning the supreme influence of thought upon the physical organism.

Through faith the mind rises above those morbid conditions which make for depression and consequent disease into that higher realm of thought and action where the impossible to sense becomes the possible to soul. Faith is that quality of the mind which, instead of scattering our mental forces, concentrates hope and feeling, expectation and imagination, into a quartette of mental harmony which makes for that perfect song of praise which expresses itself in improved bodily condition. It would be strange indeed if this were not so, seeing that *lack* of faith makes for lack of initiative and arrested achievement. The innumerable instances of the cure of disease where the patient has labored under the belief that some infallible remedy was being used, when the physician in attendance was merely administering some harmless concoction because he had reached the end of his resources, are all proofs of the remedial value of thought when lifted out of the slough of despond into the more rarified atmosphere of hope and expectation.

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It seems almost superfluous in such an intelligent age to emphasize the value and necessity of faith. One would think that the well authenticated cases of faith's workability all down through the ages would be sufficient in itself to justify its scientific cultivation, but we have deluded ourselves into the belief that faith is like the color of our eyes; that is, we are born with it, and hence we have it naturally or we do not have it at all, and no amount of effort will confer it upon us. "I cannot force myself to believe; I wish I could, for then I might be happy. I envy those who have such sublime faith, but I must be shown," says one who is trying, when all other means have failed, to get comfort and healing by spiritual means. It might be well at the outset to state that Faith, which is the seed of the Spirit at work in the soil of the soul, is like any other seed in the sense that the less it is forced and the more it is cultivated the better. We are coming to realise that faith, which is natural to us in childhood, so that we believe what is false as easily as we believe that which is true, must be elevated above the stage of unquestioning acceptance to the plane of pure reason where faith becomes that which is able to give a scientific explanation of itself.

The childlike faith of the woman who touched the hem of the Master's garment enabled her to *appropriate* the blessing she sought, but it by no means enabled her to confer similar blessings on those who were in the same plight. There is the faith which appropriates, and the faith which demonstrates, and it ought not to be difficult for us to appreciate that the faith which demonstrates is greater than the faith which merely appropriates. One of the first acts of an appropriating faith is the willingness to be convinced, for where there is no willingness to be convinced there is no possibility of conviction, and where there is no conviction there is no construction. This applies to mechanics and metaphysics alike. If in mechanics we cannot be convinced of a possibility we take no interest, and where there is no interest there is no investment, either of time or money; and where there is no investment of these necessary factors there is no profit, all of which explains how large a part faith plays in what we call worldly success, which after all is nothing more nor less than faith rewarding itself.

Let us take two men with an equal amount of capital and with an equal desire to increase it. One is willing to

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be convinced of the value of a new discovery and listens with patience to a description of its merits, the other regards it all as a beautiful but impractical vision. One invests and makes the vision a possibility, the other withholds his interest and investment and remains at a financial standstill, if indeed he does not deteriorate financially. Jesus taught this in the parable of the talents, which ought to be taken to heart by every man who desires to increase in the wisdom of God and in the wealth of the world, for these are not incompatible as some would have us believe. When Solomon asked for wisdom and understanding he got riches in addition, for the one follows the other as the furrow follows the plough. It is where we ask for riches without wisdom or understanding that the Law fails to work, for we require wisdom and understanding to keep riches as well as to get and dispense them properly.

It is somewhat difficult to determine whether faith is emotional or intellectual until we arrive at the conclusion that it is a combination of these mental or spiritual qualities. The highest form of faith is that which exhibits itself in a blending of unquestioning trust in the Law and an intellectual perception of the Law's availability. We have an exhibition of this combination of spiritual trust and intellectual perception in the science of aviation. All mechanical requirements having been complied with, the aviator then trusts himself to the supporting power of the air to hold him above the earth. In the physical world we see the steady increase of faith as it progresses from the grossly material up to the ethereal. There was a time when man dared not venture upon anything less solid than the earth. Water was his enemy, for the reason that it afforded him no support for his feet, but when his faith conquered his fear water became one of his most obedient and profitable servants. That which yesterday threatened to swallow him up today carried him to lands hitherto unknown and opened up prospects undreamed of. Water alone would have drowned him, but water plus faith increased his possibilities. Then man through faith reconciled two of his former enemies, fire and water, and through their combined exertions he generated a new force which, in a certain sense, abolished time and space by enabling him in a few days to reach a destination which previously had required weeks or months.

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By bringing water and fire into closer proximity steam came into use, so that water and fire were able to do infinitely more for humanity together than they could ever do alone. It was only a step from this to the discovery and use of electrical energy, by means of which the very air does not become dominated, as some aver, but utilized. These advances in the progress of man from fear to faith show that with each step there has been a steady ascent from the visible to the invisible. We see it in the faith of the primitive man who must needs overcome his fear of water before he could trust himself to remove his feet from terra firma. We find it again in the faith of the modern man who must conquer his fear of the apparently non-supporting air before he can trust himself to leave the ground. Just as we can subsist longer without solid food than we can without water, and longer without water than we can without air, so we can subsist longer without any or all of them than we can without that breath of Life which we did not create.

If all progress in the material world is the result of the use of those finer forces of nature, the further progress of the race must depend upon its knowledge and use of that greater force by means of which all these other forces are intelligently pressed into service. Without thought the forces of nature would be as inoperative to benefit mankind as water would be powerless to produce steam without fire. But thought that is merely mental motion, and not scientifically directed, is like steam blowing off through a safety valve. What is needed today is Thought operating in accordance with Principle, not principle as we commonly use this word, but Principle in the sense of Causation. If a sham medicine without any therapeutic value whatsoever can effect a cure where other medicines endorsed by the medical fraternity have failed, we want to know what the mental factor is which produces the desired result, and the only answer is that the disease is either a sham disease or the remedial agent is a mental quality, which we call faith.

That so-called incurable diseases are being cured by spiritual Science cannot be denied; therefore it is important to understand whether it is the faith of the patient in spiritual science which produces the cure, or the understanding of the practitioner; or if it is not rather the union of these factors brought together in an intense focus. A

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patient comes to spiritual science, having exhausted the powers of his family physician, and also the skill of the specialists who have been called for consultation. It is not reasonable to suppose that such a patient has more faith in the spiritual scientist whom perhaps he has never met before, than he has in his physician whom he knows and trusts, and yet it is not infrequent for such cases to be healed.

What is the explanation? Here we find a patient who either turns to spiritual science to please his family, or because he has reached the place where he is willing to try anything, no matter how seemingly absurd it appears. Beyond being willing to be treated or prayed for he knows nothing at all about the subject. One of the first requirements is a test of his faith, or rather a change in the direction of his faith. It is astonishing how difficult it is for us to give up material remedies, notwithstanding we have grown steadily worse under their administration, and it is for this reason that many physicians who have long abandoned their reliance upon them, either for themselves or their families, feel obliged to prescribe some harmless thing, which, while it has no remedial value, has no injurious effect. They assert that they do this because their patients would not feel that anything was being done for them if they were not "taking something." And, to the great surprise of the physician, they often get well. In such cases it is their faith which makes them whole, and this ought not to be wondered at, since it is the natural consequence of the operation of mental law in the physical body.

Would it not be better, instead of resorting to such practices, to study this law of mental healing so that the physician on such occasions could instruct the patient in the use of his own spiritual faculties? Such physicians as are doing this are meeting with astonishing success. Only the other day I heard of a case of so-called incurable cancer being healed by a surgeon here in New York who is a student of Divine Science. One of his patients who had suffered greatly was induced to have an X-ray examination, and the conditions were found to be such that an operation would only have occasioned needless suffering, inasmuch as everything seemed to be involved. Without telling his patient how very serious his case was, and realizing that nothing could be accomplished from a material point of

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view, he kept his patient's confidence and began to treat or pray for him, with the result that a recent examination shows a decided improvement.

One of the first requirements of Divine Science should be that the patient give up his material methods, at least while he is under treatment, so that when the cure is established he will know what brought it about, and thus be not only physically healed, but intellectually convinced that, "God is an everpresent help in time of trouble." Just as the primitive man had to leave the land before he could derive the real benefit from the water and test its power to support him, and just as the aviator must leave the ground before he can prove the sustaining power of the air, so the soul must rise above its dependence on matter before it can prove to the fullest extent the healing power of Divine Mind. Expecting benefits from Divine Mind while afraid to give up our drugs, we shall vacillate between one extreme and the other until we come to realize that the God Who created us can recreate us, and this without any material assistance whatever.

There is no satisfaction comparable to the feeling that, "He Who forgiveth our iniquities healeth also our diseases." To be healed of a bodily malady by the power of true prayer, and this without a single material remedy, is to see God in the healing of our flesh. It is to be grateful, not only for the fact that we are healed, but for the discovery that the Mind hich brought us into being, may be safely relied upon to correct our imperfections. There are those who, before they came to Divine Science, used material remedies almost daily for one reason or another, but who now and for years past have enjoyed better health than they ever enjoyed, and this through a radical reliance on the God of all health. Is it not reasonable to suppose that the Mind which moves the planets can move the internal organs of man? Ought it be thought a thing incredible that the Mind which *formed* man can *transform* him physically, as well as *reform* him morally? Can that Divine Law which makes for the circulation of pure air in its own universe not be depended upon to re-establish harmonious circulation in the human organism?

These are not impertinent questions, it seems to me. Shall He who created the eye not be able to repair it? Then why is it that spiritual healing should have had to

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apologize for itself so long? Simply because the race had got out of the habit of depending upon it, and, like anything else that is not used it was lost, for a time, only to be now re-established with accelerated force. Humanity is clamoring for it. The churches are trying to supply it, and it is only a question of time when the church which does not supply it will be asked the reason for its impotency.

The demand has gone forth and the supply is forthcoming. Faith is on the increase and the result of faith will be a restoration of that primitive order which gave to Christianity its first great impulse. If, "A genuine act of faith in God (as the Healer of our diseases) is a movement of the whole being towards Him, and brings the soul into a vital contact and vivifying conjunction with the Central Life," then it follows that the more faith we have in the unseen force of the Holy Spirit the better. If the mind of man is constantly creating a body for itself in its own image and likeness; that is, in harmony with its own nature, then we should see that our mental pictures are of the highest possible character. If the teaching of Jesus is true, that in the healing of our diseases it is done unto us, "according to our faith," then he is the best physician who seeks to wean his patient from a too strong reliance on inert matter to Active Mind.

We walk by faith, but it is better to walk by faith in God than in man. The arm of the Lord is stronger than the arm of mortals, and therefore to be leaned upon with more assurance of unfailing support. If a sugar-coated bread-pill or a rabbit's foot, through faith in their potency, can cure an ill or ward one off, what ought an unquestioning faith in God accomplish? If to believe that we are sick is to make us so, then a change of belief to the belief that we are well is to make this a reality to us, and this belief becomes more real and lasting in the degree that health is understood as the normal, and therefore the real state of mind and body. Let our declaration be at all times then, "I am one with Him in Whom no sickness is."

To every man there come noble thoughts that pass across his heart like great white birds. Beauty and grandeur are everywhere, for it needs but an unexpected incident to reveal them to us. —*Maeterlinck.*

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Letters From Mr. Murray and Mr. Rawson

(NOTE.—Through an error in making up the December "Gleaner," the student's communication to Mr. Murray, relative to Mr. Rawson's teaching, and to which Mr. Murray's "Letter to a Student" was a reply, was omitted. As this letter is typical of many which have been received at this office, we are publishing it herewith. We are also reprinting Mr. Murray's answer to it, so that full justice may be done to Mr. Rawson's reply to that letter, which follows, and to Mr. Murray's further communication.)

Dear Mr. Murray:

This may be a rather long letter but I would like to ask your opinion about one or two points in the Rawson books which have rather confused me. I have "Life Understood" besides numerous small books, and I have several articles of his on treatment, but I am dense engouh not to be able to gather from it your opinion about it. He looks away, does he not, from individual to composite man and affirms its perfection, etc.? Does the individual get the help he does when you focus your thought on him by using the pronoun *you?* And does the same method apply to affirmation we make for ourselves? According to a statement in one book, I would be mentally malpractising upon myself when I affirm "I am spiritual," but should say "Man is spiritual," etc.

Does not a clearer realization of man's unity with God come for instance by thinking "I am a reflection of God," rather than thinking "Man is a reflection," etc.? I am doubtful as to the clearness of what I have written, but if you can make anything out of it I should appreciate knowing what you think about it.

Yours sincerely,

_____.

October 30, 1919.

Dear Miss _____:

Your interesting letter came yesterday, and while there are many things in Mr. Rawson's opinion about Truth that are admirable, there are many other points which seem beside the mark and of practically little importance. Jesus did not regard it as a form of mental malpractice when he anointed the eyes of the blind man with clay and spittle; neither does he seem to have been adverse to personal treatment when he touched the leper and said, "Be thou clean."

Personally I cannot feel that you are indulging in malpractice when you say, "I am spiritual," instead of "Man is spiritual." I see no reason why you cannot say both; the one referring to the universal and the other to the individual and this without laying yourself open to the charge of being a conscious or unconscious malpractitioner. It is not a sin that I know of to treat in the abstract,—that is to look away from all objective phenomena; neither do I see that it is a heinous offense to make specific statements in the case of specific individuals. "This ought ye to have done, and not to have left the other undone," said Jesus. When the practitioner has cleared the mental atmosphere by turning in thought to God, and God's universe of perfect ideas, he may then address himself to the patient as

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Jesus did when he said, "I will, be thou clean," or 'Take up thy bed and walk."

There is great danger of making non-essentials stumbling blocks in the path of those who need to be guided more by Divine Principle than by personal opinion. We are apt to lay more stress on the one point of *difference* between the teachings of the teachers, than upon the many points of unity or agreement in philosophies. We still say, even in New Thought, "I am of Paul," and "I am of Apollos." We are apt to be as intolerant in the New Thought of today as that disciple of Jesus was in the New Thought of that day when he said, "Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us." And Jesus said unto him, "Forbid him not; for he that is not against us is for us." No criticism, comparison, or condemnation of methods here, but a commendation of all that benefited humanity.

My dear friend, you must work according to that Light you have, and not in the borrowed radiance of another's opinion. If you do this, depend upon it the Light will grow fuller unto the perfect day. Only God is Infallible, therefore the fallibilities of men must not be more powerful to disturb us than the Unerring Wisdom is to keep us in Perfect Peace. Take what is good in all men and in all teachings, but do not accept error for Truth, no matter who presents it, nor how plausibly it is set forth.

Let us not too easily conclude that those things poorly presented, and consequently "hard to understand," which "men wrest to their own destruction," are due always to "our own faulty interpretation." There are some things which defy interpretation, particularly those things which are not true. Our present state of spiritual development does not warrant us in asserting that we speak the Truth on all occasions. Humility opens the eyes of the mind to the fact of our imperfect sense of the Infinite. Meekness enables us to "prostrate ourselves at the feet of Truth," and pray for more Light if we are persuaded that we know it all.

In closing I again repeat that I see no sin, no malpractice, in asserting the Truth individually, as well as collectively, personally as well as impersonally. If Truth has not its personal application, then we are of all men most miserable." You write to me *personally*, and I reply to you *personally*, otherwise we both might "go into the silence" and save ourselves the trouble. One day we shall get away from all personality, but of that day and that hour no man knoweth, "not even the Son."

With love for all who are casting out devils in Christ's name, no matter how they work, I am,

Yours in Truth,

W. JOHN MURRAY.

Portland, Oregon, December 15, 1919.

Dear Mr. Murray:

A friend sent me on your letter to a student of October the 30th, so I thought it would be as well to have the enclosed letter in your paper.

Mortal mind continually tries to separate people through incorrect statements made by others who do not follow closely or accurately what is said. For instance, I have perhaps four to six times said that I have never come across anyone in America yet who is on a purely spiritual basis.

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They do not take in what I added, namely, that I, myself, am only intellectually there. I know what it means and I try to live it as much as I can, but it is extremely difficult to get away from our old false beliefs. What I mean by a purely spiritual basis is the constant recognition throughout the day of the non-reality of the material, knowing that as it is not real, the material man cannot do anything, say anything, or think anything. That it is only illusion, appearance having no basis in reality, and that the only thing that takes place is the steady disappearance of this illusionary sense through the action of God.

I have found very few on what I call a spiritual basis, namely, that in treatment they confine this absolutely to the realization of the reality and in making of statements with regard to the reality, so many do what is called bringing the treatment down to the material at the end, and in their treatment, whilst thinking and speaking of Heaven, for instance in the case of treatments for supply, they add things like therefore "you" meaning the material "you," can have no want; God will provide every day for you as needed.

I hope everything goes well with you. The spiritual awakening all around here is wonderful. The people seem to see perfectly clearly that material man cannot think or talk, or walk, and that the only thing there is is the spiritual man, which we see falsely. So that the so-called material man has to cease trying to do things, when the action of God will take place, thinning the mist or matter, so that one sees Heaven as it really is.

Yours sincerely,

F. L. RAWSON.

Dear Mr. Murray:

Evidently the correspondent, whom you answer in your letter of the 30th of October has misunderstood something that I said. I never thought it was a form of mental mal-practice for our Lord to anoint the eyes of the blind man. On the contrary I pointed out at various times that what I think happened was that he was teaching those around and so showed them that the sight did not depend upon the eyes, but was purely mental. I think he put a layer of clay over the eyes and told the man to look up and see, stating to his hearers that he would be able to see despite the clay. The man then saw men as trees walking. He then put his hand on top of the clay and said, "Now see," and the man saw perfectly, proving to those around that sight had nothing to do with the eyes.

I never said that one is mal-practicing when a person said "I am spiritual." My point is this, that when a man says "I am spiritual" he is telling a lie, as the thing that says "I am spiritual" is the material man. When one says "man is spiritual," one is stating the truth. It is true that the statement "I am spiritual" acts because the lie destroys itself. An evil thought is always followed by an evil result, a good thought by a good result. Consequently, when the material man says "I am spiritual," although he tells a lie, it gets rid of some of the matter that constitutes the material man.

Evidently your correspondent has, like many, totally misunderstood what I have said over and over again; namely that so far from it being sin to treat in the abstract, that is to look away from the objective phenomenon, I have always said and pointed out over and over again in my writ-

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ings and lectures that this is the only true method of treatment. There is no harm in addressing one's self to the patient as Jesus did, when he said, "Take up thy bed and walk," but this did not do the healing; the healing was done before he told him to demonstrate the fact of the healing by walking.

It is quite true that our Lord did not criticize, compel or condemn when the disciple said he saw one casting out devils because he was doing it "In my name," because "In my name" means in the nature or character of the Christ, which is the true idea of God; but if he had been working hypnotically, using the human mind and thinking the person as well or going to be well, he certainly would have condemned the method. No one was more severe than our Lord when he was drawing attention to evil. I believe that it is evil to use the human mind in healing work. It is quite true that you can get wonderful results, but it is always followed in a few months by some form of trouble and ultimately it does harm for the person and for the patient.

As you say, we have to work according to the light we have. In my lectures, over and over again, I have said, you must not rely upon what Rawson says, or Rawson writes; the only true method is to rely upon your realization of Truth. I point out that as far as a man is concerned, there is nothing but himself and God. "He that doeth the will will know of the doctrine," our Lord says, and if a man wants to know whether a thing is true, all that he has to reverse is the wrong thoughts of limitation; realize for instance that there is no want of knowledge, for man is the knowledge of God, the knowledge of Truth and therefore knows Truth. Or in some such way turn to the world of reality.

As you have pointed out, one cannot say anything that is true of the material world, except that it does not exist. We can only say what is correct or accurate. That is to say as true as anything can be of the material world, but the only statements of Truth that can be made are the statements with reference to the absolute or God's perfect world.

There naturally can be no sin or mal-practice in the assertion of Truth, individually, that is to say making the statement for instance as the Christian Scientists do, "You are a Spiritual being, divine and perfect." The difficulty is, as I constantly point out, that working in this way it is very difficult to prevent thinking of the material man. When one does this, it is as if a piece of string were tied onto his human mind and you were pulling it about. This is why the Christian Scientists quite properly make a rule that one should not treat personally for a man unless he asks for relief. This asking is a prima facia evidence that the mind is not very bad, but sometimes even if a man asks, his mind is in a bad condition and even a slight amount of thinking of his material self has a deteriorating effect, although such effect is only temporary.

Yours sincerely,

F. L. RAWSON.

December 24th, 1919.

Dear Mr. Rawson:

Your letter dated Portland, Oregon, Dec. 15th, is here and I gladly give it space in the Gleaner, for I feel that there are a few points which need to be cleared up for the benefit of those who do not seem able to

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grasp your definitions, either as you present them from the platform, or in your book, "Life Understood." The impression is that if you are right, then everyone on this side of the Atlantic who has been engaged in healing and teaching, many of them for thirty or forty years with more or less success, is wrong. And this impression is gained from what you yourself have said in public since your arrival in America.

When you have stated that you have "never come across anyone in America who is on a purely spiritual basis," you have not taken the pains always to include yourself, as you do in your letter to me. You did not *expect* to find anyone on a purely spiritual basis, did you? Such do as Jesus did; they ascend. The teachers in America *know* they are not on a purely spiritual basis; this is what makes for their humility, and this is what will eventuate in their arriving at that spiritual basis which is the goal of their desires. You admit yourself that, "It is extremely difficult." Do you suppose that the workers in America do not realize how difficult it is? I know many of them, and I understand how diligently they are striving to realize throughout the day, "the non-reality of the material."

These seekers after Truth welcomed you to these shores in order that you might help them on the way, but you have had no time to learn what they think of the Science of Being for the reason that you have been so occupied with your own work, part of which has been in denouncing their methods, about which you know only through hearsay. You begin your letter to me by explaining what the incident of the healing of the blind man means. You say, "I think he (Jesus) put a layer of clay over the eyes and told the man to look up and see, stating to his hearers that he would be able to see despite the clay. The man then saw men as trees walking. He then put his hand on top of the clay and said, 'Now see,' and the man saw perfectly, proving that sight had nothing to do with the eyes."

You are speaking of two cases of blindness as if it all referred to but one, and besides, you are not quoting verbatim, which is always a wise thing to do in a country where the Bible is not altogether an unknown Book. May I refere to the places in the New Testament where these two cases are mentioned, so that there will be no mistake regarding the differences in the cases? In Mark 8: 22 to 25 we read, "And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. And he looked up and said, 'I see men as trees walking.' After that he put his hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly." It was, as you see, in *this* case that the man was told to "look up," while in the other case the man was told to "go, wash in the pool of Siloam." It might be well to quote the whole incident as it is narrated in the 9th chapter of John, 1 to 7: "And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him saying, 'Master, who did sin, this man or his parents, that he was born blind?' Jesus answered, 'Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him.' . . . " When he had thus spoken, he spat on the ground, and made clay of the spittle and he anointed the eyes of the blind man with the clay. And said unto him, 'Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing."

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From this it would seem that the man did *not* "see despite the clay," but he saw when he had had washed *off* the clay. There are two points to be gained from this act of the Master's. The first is that he did not work according to hard and fast rules, but that he varied his method according to the peculiarity of each case. The second point is that there may be another explanation of the incident of the clay than the one you give which may be as helpful to some as your explanation is to others. If in this particular case the man had a lingering faith in material remedies, despite his bitter experience, as many people do, this faith had to be destroyed before he could derive the full benefit from the Master's purely *spiritual* treatment, and hence the command of Jesus to "go wash." If he had *not* washed it is doubtful if the healing would have followed, since it is generally admitted that there is no healing virtue for blindness in mere mud.

One point which ought to be cleared up among all metaphysicians is that which you emphasize most strongly in all your writings, when you say, as you state in the accompanying letter, "I believe that it is evil to use the human mind in healing work." This is most confusing, not only to those who are just coming into the thought but to many who have been in it for many years. If you had not used the human mind you could not have grasped the Truth; neither could you have presented it in the way you are presenting it. It is because you have used the human mind that you have your own version of it, just as the rest of the seekers after Truth have theirs. Divine Mind does not have to seek Truth, for Divine Mind *is* Truth Itself; "mortal mind" *cannot* seek Truth, by virtue of the fact that, like the "carnal mind" which Paul speaks of, it is "enmity against God; for it is not subject to the law of God, *neither indeed can be.*"

Now, if Divine Mind does not need to learn Truth, and the carnal, or mortal, mind *cannot*, it *must* be the human, or humane mind, which becomes the mediator between the two extremes; and the more humane or spiritual this becomes, the more clearly will the Light, which is God, shine through it. It seems to me it was the humane mind of Jesus, acting as a transparency, which let in the light to the darkened chambers of other men's minds thus dissipating the shadows of sin, and sin's consequences. Divine Mind does not necessarily act *directly* on the plane of the particular, but *through* that mediating principle which is the *Humane* mind, in a state of spiritual clearness or cleanness. This is why Jesus was the Mediator between God and man, and this is why every man, whose humane mind corresponds to that of Jesus, may do the works that he did, according to his promise.

You say that when a man says, "I am spiritual" he is telling a lie, for what he should say is, "*Man* is spiritual." When Jesus said, "I and the Father are one," was he prevaricating? No doubt you will say he was speaking of the *Christ* when he asserted this, therefore he was strictly within his scientific rights. May it not be that when one says, "*I* am spiritual," he is also thinking of himself from the Christ point of view? I see no reason why a man cannot say, "*Man* is spiritual," when thinking of man in the *universal* sense, and "*I* am spiritual," when making a *particular* application of this Universal Truth without laying himself open to being considered "unscientific."

It has long been a practise in this country in treating the sick by Spiritual means to "look away from the (so-called) material man," to the

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spiritual Reality, and it is this practise which has made for the rapid spread here of the New Philosophy of Life. Peter's method may differ from that of Paul, but wherever men are working unselfishly in the interest of humanity it is the same Christ which worketh in and through all. Knowing this, students of Truth in America have opened their doors and hearts to your message. It has added to the sum total of our knowledge, but perhaps you, too, have learned something here of spiritual advantage, for there is reciprocity in this as in all other things. In our journey across the continent some may walk, others may ride in wagons or Pullman coaches, while others may fly through the air. It is not so much a question of the *method* as it is a question of *arriving*. Some may take longer than others, but they may see a great deal more on the way, and incidentally learn a great deal more.

In writing as I do it is merely because more questions are being asked than I can possibly answer in any other way than through the columns of the Gleaner. If anything I can say can in any way lessen the confusion which has arisen, or lead to greater clarity of thought on my own part, I shall consider that we have all been gainers, for, I assure you, it is done in the most friendly spirit.

Very sincerely yours,

W. JOHN MURRAY.

"It is most encouraging to find so many medical men at the present reaching out and trying their hardest—and succeeding very often—to understand this new psychology. Hence it is that many of us are asked to speak publicly, for we are able to show the power of the human soul. The physician of the future—will be a preacher as well as a doctor; he will be a teacher rather than a giver of drugs. The purely physical means which have been brought to the bed of sickness have been a trememdous failure. If you had lived, as I have lately in the midst of a crowded centre, you would be absolutely shocked at the infinitesimal result there is for all the treatment in the hospitals, and also at the utterly awful condition of the people en masse. I am sure the religion of the future will bring into its folds not only clergymen and well-known teachers, but laymen who have lived down to the lives of the people and will know and understand Truth." Dr. Stenson Hooker.

—*From Active Service.*

Love is an excellent thing, a great good indeed, which alone maketh light all that is burdensome, and equally bears all that is unequal. For it carrieth a burden without being burdened, and maketh all that is bitter, sweet and savoury.

—*Thomas A'Kempis.*

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It Is or It Isn't

By C. F. VanderVoort

Things are or are not within the realm of Reality, according as they have or have not their origin in Truth. Truth therefore becomes the sole measure and ultimate unit of all that is real, abiding and eternal, while the unreal and evanescent are but the seeming emanations of erroneous sense testimony. Truth is but another name for God, and therefore in seeking for the real we must determine whether that which we appraise has its being in Him, being assured by divine authority that "Whatsoever God doeth, it shall be forever."

Man is no exception to this rule and therefore the Real Man, since he is created in the image and likeness (character) of God Himself, must share in the immortality of His Divine Principle. Our business in viewing men and things, is to separate the chaff from the wheat, the child of the bond-woman from that of the free, the offspring of God from the off-spring of Adam, in order that we may judge righteous judgment, and thereby arrive at valid values.

What then is the acid test of God's creations? In Genesis 1:31, we read, "And God saw everything that He had made and behold it was very good." Since goodness, therefore, is the hall-mark of all creations of Divine Mind, it follows that God could not have been the creator of the devil, evil, vileness, illness, nor yet of that man termed mortal, for again we read, "God is not the author of confusion, but of peace."

Now while it is true that no man hath seen God at any time, and equally so that none has seen the perfect spiritual man, save such as glimpsed the Master in his marvelous ministry of mercy, nevertheless we have all, in estatic moments, when freed from sense testimony and hidden in the cleft of the Christ consciousness, perceived, something of the glory which attaches to each. This then is our business as Divine Scientists, so to rise above the mists of matter, that we may catch some glorious glimpses of God the Wonder-worker and of the Spiritual Universe. If mortal material man at his best is not of God's creating, how much less must those things be, which seemingly attach appetites to him, such as sin, sorrow, sickness, death, want, appetites

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and woe. Knowing these, therefore, to be but figments of mortal mind, it doubly becomes our duty to unsee those which oppress ourselves or our fellows and so to visualize those which seemingly possess us as to behold their nothingness longer to bind us with their barren bonds.

Thus while sickness with its concomitants of pain or weakness may seem very real to the patient, the practitioner should unsee its power to oppress any part of God's creation. It matters little how such change of mind is wrought, whether silently, by reasoning, or by ridicule, providing only that it be done lovingly as to cause no offense to the sufferer.

We recall a claim of rheumatism whose intensity of pain seemed so patent that the patient persisted in pronouncing it real. Silence and reasoning were resorted to with no avail, ridicule was introduced and the following lines, seemingly sowewhat severe, proved successful in getting the patient to perceive our viewpoint of the Truth, thereby resulting in her complete and permanent recovery:

Rheuma-'tis or rheuma-'tisn't,
If it is, you cannot cure it,
But must painfully endure it,
Till by time or death it's ended!
If it isn't, then this aching,
Is but mortal-mind a faking,
You can plainly see pain perish,
When such trenchant Truth you cherish.

Fear Acts Quickly

According to Assistant Chief Medical Eyaminer Benjamin Schwartz, who held an autopsy over the body yesterday morning, the death of Louis Rossano, 6 years old of 169 Conover Street, Brooklyn, at Bellevue Hospital, Thursday night was caused by rabies.

Rossano while playing in front of his home two months ago, was bitten in the left thigh by a yellow mongrel. On September 30th, while walking with his father, Anthony Rossano, the boy saw a yellow dog resembling the one which had bitten him and was seized with convulsions. He was taken to Bellevue Hospital, where he died last night.

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Sermonettes with Meditation and Correlative Reading

February the first

A fire which is spent is no longer fire, and love which is not efficacious is not love. To love God is to serve man, for the love for divinity and humanity are two branches of a single trunk, springing from one root. Therefore, God is best loved by the one who most serves humanity, for the service of man is born of that love of God which is constant in application, universal in adaption and efficacious in action. It is the love which characterizes the man who has learned to loathe sin with a perfect hate, or to abhor the fault while loving the faulty. This is the perfection of love which, like the beneficent dew, falls alike on rose and thorn, including in its ministrations everything within its reach. Let us strive to love with the perfect love which includes in its benefactions all creation.

MEDITATION: "I am God's love in manifestation."

BIBLE SELECTIONS: Matt. 5: 43 to end of chapter.

ASTOR LECTURES: Page 1 to end of chapter.

February the second

It was St. Tomaso who decried speculative faith and insisted upon practical faith. He said that merely to believe is not enough, for belief, to be genuine, must reveal itself in action. Hence, faith must crystallize in works or it is merely a valueless speculation. The will will not bend itself to the action unless the intellect gives its consent. Therefore, the route to active faith is meditation upon the real. As the grain of mustard seed develops its latent possibilities in the silence of the tomb—where the least of all seeds puts forth power which enables it to become the greatest among herbs,—so faith develops its creative forces in the chamber of imagery by meditation upon the real. It is in meditation that the speculative becomes the practical, and the inert belief takes on the form of the earnest

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action. Think then of your birthright, and meditate on your inheritance as a child of the Most High, and so be at peace.

MEDITATION: "The Law is my meditation."

BIBLE: Is. 14:24; Phil. 4:8; Phil. 4:7; Prov. 23:7.

ASTOR LECT.: Page 251 to second par. on page 252.

February the third

"What time I am afraid, I will trust in Thee."

Who lives in time lives in sighing, for time is but a sensation. Grief multiplies the seconds and happiness forgets the hours, thus proving that time depends upon the testimony of the senses for its existence. Educate the organs of sense so that they may testify to the eternal verities of Being, which are hidden from mere sense perception, and time will become nothing if not a herald of Eternity. Simultaneously the crypts of existence will be transformed into tabernacles of Life, in which all the good, which time sought to consume, shall be restored to you fourfold.

Close, therefore, your eyes to the shadows that haunt the past, for these but testify to the presence of the substance yet to be restored to you. Close your ears to the malign suggestion that you can be separated from that which God has given you, and lift up your understanding to the plane of realization in which you will see God as the repository of all Good, and yourself, here and now, as the heir to all that the Father hath.

MEDITATION: "I live in Eternity, not time."

BIBLE: Luke 15:31; I John 5:19 and 20.

ASTOR LECT.: Page 288, second par. to end of chapter.

February the fourth

Existence is hampered by two unique illusions, time and its twin brother space. Time would prove that the interminable is terminable, and the illimitable is limitable, which, if true, would cripple existence. Space would establish that the inseparable may be separated and the indivisible may be divided, which, if true, would nullify the science of Being, for it would separate humanity from divinity; part the Creator from His creature. In reality

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there is but the eternal Now, the everlasting Here! Therefore, Now is the day of salvation, for the *Now* contains all the possibilities of the past, and all that which is practicable in the future, and the *Here* is filled with the presence and power of God, and *You* are the instrument for the revelation of that All Power and Presence.

MEDITATION: "Now is the moment of my redemption, and Here the place of my liberation."

BIBLE: I John 3:2 and 3; Jude 24 and 25.

ASTOR LECT.: Page 173 to end of chapter.

February the fifth

Love casts out fear; therefore, Love is the only remedy for fear. Love betokens your lack of confidence in the omnipotence of God; a disbelief in His omnipresence, and a doubt in His omniscience. To be afraid is to dishonor God; to close the shutters of our dwelling against His spiritual Light; and there is no cure for fear except more Love for God and greater respect for His creations.

No matter what you fear, the result is the same, because to fear anything is to manifest an unmistakable lack of confidence in God. To overcome fear we must increase our faith in God's goodness, and thus decrease our belief in such things as would deny the reality of God.

MEDITATION: "I abide in Love; therefore, I know not fear."

BIBLE: Psalm 23:4; 27:1-5; Rom. 8:31; Phil. 1:27.

ASTOR LECT.: Page 107, 1st and 2nd par.; page 108, 1st par.

February the sixth

There is no regret in God. To regret the past is to limit the future; for remorse cripples our present possibilities, and the future will be born of our present achievements.

If we have made mistakes and have recognized them as such, we should endeavor to forget those things which are behind and press on to future accomplishments. To sin and be sorry is not so important as to rise from the ashes of our mistakes, wiser because of our experiences; and, therefore, less liable to stumble again.

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It is easy to fall, and to wonder why he fell is natural to him who falls, but it were better to rise from the fall, glad that the consequences have not been more serious, and hasten on with surer steps, knowing that a fall is but the signal to rise again.

MEDITATION: "I will walk in the Spirit."

BIBLE: John 12:32; II Cor. 10:4; Gal. 5:1.

ASTOR LECT.: Page 296, last par.; page 297, 1st and 2nd pars.

February the seventh

Strength comes to him who uses it, and the greater the occasion for strength, the more will be at hand. The supply always exceeds the demand, and no matter how great the emergency, the strength which is God, is ever equal to the demand made upon it. Ask, and it shall be given unto you in good measure, pressed down and running over, if you have used all that you had before asking for more. God wills that His children should ever depend upon His bounty.

Therefore, my brother, use all you have of the attributes of God in well doing, that God may refill your storehouses with greater fulness of joy and pleasures, that you may manifest God to your fellows.

MEDITATION: "God is my strength forever and in *all* ways."

BIBLE: Deut. 33:25; II Sam. 22:33; Psalm 27:1; Isa. 40:28; II Cor. 12:9.

ASTOR LECT.: Page 145, 2nd par.; page 146, 1st par.

February the eighth

What has been is no criterion for what will be. Yesterday we saw through a glass darkly; hence we worked with the blunt instruments of materiality. To-day we realize that God is omnipotent, and this knowledge puts us in possession of the finer sensibilities of the Spirit of Christ which doeth the work unerringly.

In the past we asked God to do that which to-day we realize. He has given us the power to do for ourselves. Hence, to-day we work; whereas yesterday, we waited.

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In the past we were ignorant of our own potential power to overcome all that is opposed to God. Now we *know* that we have all the power that God is.

MEDITATION: "God works through me."

BIBLE: Job 33:4; Psalm 36:9; Rom. 8:2; Col. 3:4.

ASTOR LECT.: Page 264, 1st par.; page 265, 1st par.

February the ninth

Appearances are merely the surfaces of things. And the Truth that God is the only Reality enables us to live above the scum of seeming by the simple art of mentally dwelling upon the things of Spirit, instead of the negative shades which color existence with a sombre hue.

To think is to be; and the nature of our thinking determines the state of our being. We are the expression of what we think; hence, our existence is dependent upon our thoughts. Think health, and the body assumes its shape, for the mind is more than the body; therefore, the body is in subjection alone to Mind. I pray you, therefore, to let that mind be in you which was also in Christ Jesus.

MEDITATION: "I express God's thoughts."

BIBLE: Psalm 17:15; Rom. 8:7; 3:4; Matt. 5:48.

ASTOR LECT.: Page 331, 1st and 2nd pars.

February the tenth

The Father is in you, and you are in the Father. Your innermost being is indissolubly and perpetually linked with His; therefore, you may truthfully affirm that "the thread of your life, without a break, is ever unwound from His life." It is not enough to love God; you must know Him—for how can you know yourself without first having known God, Who is yourself?

God acts from within—from the realm of ideas, and the Almighty is glorified by His thoughts. This is also true of man, whose existence is "the periphery of a circle" of which thought is the living center,—and what occurs therein, proceeds from that creative center. Therefore, man is glorified by right thinking.

MEDITATION: "I and my Father are *one*."

BIBLE: I John 3:1, 2, 9, 20; Rev. 3:12.

ASTOR LECT.: Page 277, 1st par.

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February the eleventh

Truth comes to us from the innermost recesses of our own being. It is a something so interwoven with us that it is inseparable from ourselves, even as we are inseparable from the Christ in Whom abides a wealth of mental treasures.

To abide in God is to have access to the universal source of life whereby we may realize Spirit. Know yourself as the measure of God, and apply your measure to your fellows in order that you may raise them to their divine level and lead them to your common goal. It is an ancient truth that "one mind," by Divine influence, can raise "another mind to a higher level," spiritually. For this service were you born.

MEDITATION: "I dwell in the God consciousness."

BIBLE: Col. 2:3; James 1:17, 18; Rev. 19:6, last clause.

ASTOR LECT.: Page 279, 1st par.; page 280, 1st par.

February the twelfth

Time is another name for Opportunity. The opportunity to help another is the greatest opportunity in life. And to help through the channel of a pure mind by the arrow of thought which pierces space as though it were not, is the highest ministry. Thought, warm with Love and strong with wisdom, goeth forth freighted with the potency of its spiritual quality to heal and to bless.

Only the pure soul can transmit the highest thoughts. Only the soul, perfected in sacrifice, can radiate the light and warmth of Love that make for healing balm. Be true to the Highest; for in no other way can you heal as the Master commanded that you should heal.

MEDITATION: "I am true to my highest Self."

BIBLE: Gal. 6:10; John 13:34, 35; 14:12, 15.

ASTOR LECT.: Page 165, 1st par.; page 166, 1st par.

February the thirteenth

Man is not at the mercy of outside influences. Instead, by reason of his own divinity, he has power to subjugate and control these influences. Will is that which

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connects thought and deed. There is but one way to develop the power of the will, and that is, by action. When we learn to lay our self-will on the altar of sacrifice, we find it again on a higher plane of Spirit.

Through self-renunciation, the soul has direction from her Lord, and is illuminated by the light which never shone on land nor sea, and yet lighteth every man that cometh into the world. Self-sacrifice is the path to celestial glory.

MEDITATION: "Let the light shine upon me, in me, and through me, now and forever."

BIBLE: Isa. 43:11; I Chron. 29:12; Rom. 13:1, 2.

ASTOR LECT.: Page 237, 1st, 2nd and 3rd pars.

February the fourteenth

When all is centered in the One, there will be a differentiation in thought qualities which will make a pleasing variety in character and power. But there will be no antagonism, no repulsion. Everyone who sends forth spiritual, instead of selfish thoughts, is unconsciously acting as a peace-maker. Good thoughts have the power to change the quality emanating from the lower plane of thought, for that which is lower can be raised; but that which is higher cannot be lowered. Therefore, Jesus said, "If I be lifted up, I will draw all men unto me;" for that which is lower is changeable, but that which is higher is enduring.

MEDITATION: "I am lifted up."

BIBLE: John 12:34, fourth clause; John 14:17, 18, 19, 20; Col. 3:2.

ASTOR LECT.: Page 156, 2nd par.

February the fifteenth

Have you noted that musical instruments of different form and kind, if keyed to the same note, will all echo the note if it be touched on but one instrument? Sound waves touch the sympathetic key with unseen fingers and they answer in tones respondent to the key note. So you, my brother, are sending forth tones of melody or discord, according to your aim or purpose in life, and these thoughts go forth to your fellows, whether in wail or song. Mentally to minister to minds diseased, bodies racked with pain,

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or hearts wrung by deceit through thoughts, it is necessary to think only the highest thoughts; so that the putting forth of streams of peace, health and strength will reveal to the one receiving them the perfect wholeness, peace and beauty of His spiritual being.

MEDITATION: "Use me, O God, as a channel of Thy power."

BIBLE: Isa. 35:6; 61:1; Matt. 10:8; Mark 16:17.

ASTOR LECT.: Page 266, 1st par.

February the sixteenth

Concentrate yourself anew to greater faith and holier living that you may liberate the prisoner of sense and lift the broken hearted from the lower plane of sensation to the higher plane of Being.

Innoculate the patient by the power of Spirit, which is using you as its channel. As your thoughts pass to the consciousness of the patient, the power of God is transmuting them into the spiritual power which will redeem him from his sorrows and heal him from his wounds. Only selfishness and lack of faith can retard the healing message.

MEDITATION: "Cleanse me, O God, from all unrighteousness, that I may be a perfect channel for Thy healing power."

BIBLE: Acts 3:11, 12, 16; 5:15; Heb. 11:13, 34, 35.

ASTOR LECT.: Page 263, 1st and 2nd pars.

February the seventeenth

One asks "If thoughts are free to go and to come, even without direction, and every thought is charged with power of its own quality, why would not humanity be exposed to thoughts as it would be to bacteria?"

"They are so exposed," replies the Wise One; and only in proportion as they live above the mists and storms of selfishness and ignorance can they be exempt from the dire effects of vagrant thoughts. God-like thoughts, inspired by love of Good, are of such high vibration that they make no connection with gross thoughts. To keep the thought centered on Good is positive protection against the effect of negative thinking.

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MEDITATION: "God thinks through me, and His thoughts are Substance, and they are Life."

BIBLE: Jer. 6:16; Isa. 26:3, 32:17; Prov. 24:9, 1st clause.

ASTOR LECT.: Page 274, 2nd and 3rd pars.

February the eighteenth

All changes are wrought and all things brought forth through the Law of creative thought; therefore, by the power of right thinking, all things may be subdued. It has been given to man to know all the harmony and complexity of the infinite variety of the perfect thoughts of God, by Whom all things are made in orderly sequence and placed in perfect array. Words are the moulds in which thoughts are shaped; therefore, use wisdom in choosing the channels which are to convey God's thoughts to His people in the pure language of Spirit.

MEDITATION: "Let the words of my mouth and the meditation of my heart be acceptable unto Thee, O God."

BIBLE: Phil. 2:5; 4:8; I Peter 3:8; I John 3:18.

ASTOR LECT.: Page 152, 1st par.

February the nineteenth

It has been said that "The universe is the autograph of God," and "Every leaf and grass blade are letters dropped from Him."

Man instructeth himself by his thoughts; but by speaking he teacheth others; for the end of speech is to communicate; and what is worthy of communication, but God's message? Hence, it is written "Man who art greatest of all created things, speak thou in eloquent words the majesty of His Law. 'Tis thus thine every word, like a radiant jewel by its beauty and priceless value, will cause thy wandering brother to seek the path of righteousness which leads to God."

MEDITATION: "I wait to know, that I may know to work."

BIBLES Psalm 19:14; Prov. 7:1; 8:8; 15:28; 15:26, last clause; Matt. 4:4; Heb. 4:12.

ASTOR LECT.: Page 115, 1st par.

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February the twentieth

"Man is the innate germ of God's own essence." Thus is the seed of divinity, the real man, and it is the divine privilege of this Man to instruct the man who knows not his divine birthright, and teach him how he can build his character so that it will bear the seal of God's approval.

"But seek not to force unwilling minds, for unrightness doth prove unrightness." Hold thyself to be as true and fair a picture of consistent thinking as thy faculties permit, and thus in speechless eloquence be the revelation thou wouldst voice.

MEDITATION: "Reveal in me, O God, Thine own perfection."

BIBLE: Gen. 1:27; II Sam. 23:3; Prov. 10:23, 2nd clause; 14:7; Eph. 7:25.

ASTOR LECT.: Page 126, 1st par.; page 127, 1st par.

February the twenty-first

It has been said, "God geometrizes—in all He buildeth." Saith one, "In the process of crystallization, nature first reveals herself a builder." Thus, the snow-flake, the markings of the matchless colors on the bodies of insect, bird, or beast—these and innumerable other forms—prove the plan, design and inspiration of the Great Geometrician of the Universe, Who has revealed the workings of Perfect Law from the smallest seed to the largest star. Law, Order, Perfection—these three words you must hold constantly in mind and heart if you would geometrize your own life.

MEDITATION: "I am the expression of Law, Order and Perfection."

BIBLE: Heb. 11:10; Psalm 118:22; Matt. 21:42; Ezek. 36:10.

ASTOR LECT.: Page 114, 1st par.

February the twenty-second

Man is God's epitome; His summary. Therefore, in man are to be found all the qualities of God which but lack the divine touch to evoke all the radiant harmonies of the

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spheres. It is this touch that brings divine system out of what appears to be mortal chaos. Perhaps, thou son of man, thou art destined to wake thy brother from his day dream of ignorance! Therefore, lift up thy soul continually in prayer, that thou mayest be given power from on High to remove the clay of carnality that hides the inner revelation of the Spirit. Put thy soul in touch with Truth that thou mayest become the precious instrument that God intended to call His children home.

MEDITATION: "I am God's messenger to man."

BIBLE: John 21:15, 16, 17; John 15:13; I John 2:8.

ASTOR LECT.: Page 147, 1st par.; page 144, 2nd par.

February the twenty-third

A seer has said, "Men are symbols and inhabit symbols. Workmen, work and tools; words and things; birth and death are symbols. The visible universe is the embodiment of the Divine Life, a synthetic unity wrought of differentiation."

Since the Great Architect revealed majesty of His plan in the building of His outer temple in symbol form, can man do otherwise than clothe his faculties in some befitting form? Form is the method by which God individualizes His ideas. God's form is *oneness,* and in that, man is like God. Man is the image of God's oneness: the likeness of his divinity.

MEDITATION: "In the beauty of God's perfectness, I see my true self revealed."

BIBLE: Psalm 94:9; Isa. 44:21, 1st clause; Amos 4:13; Zech. 12:1, 1st and last clauses; Gal. 4:19.

ASTOR LECT.: Page 153, 1st par.; page 150, 1st par.

February the twenty-fourth

"An indispensable requisite to a blessed life is that this living religion in us should at least go so far as to convince us entirely of our own nothingness in ourselves, and of our being only in God and through God; that we should at least *feel* this relationship continually and without interruption; and that, even though it should not be expressed

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either in thought or language, it should yet be the secret spring, the hidden Principle of all our thoughts, feelings, emotions, and desires."

This religion described by Fichte has come to represent the kingdom of God within man.

MEDITATION: "It is through Christ, my hope of glory, that I can do all things."

BIBLE: Matt. 6:33; I Cor. 4:20; Eph. 4:6; Acts 17:27, 28.

ASTOR LECT.: Page 252, 1st and 2nd pars.

February the twenty-fifth

To think is to exist; to know is to *be*. It follows, therefore, that if we form the true idea of man, hold it steadfastly in mind and believe in its realization, and apply it to ourselves, the result will be a body re-created after the pattern of that mental type.

To heal by a mental process is the art of imaging, and in the proportion to the divinity of the idea, the body will reflect the qualities thus embodied. Think, then, the thoughts that you wish to see crystallize into form: for thought is the creator of form.

MEDITATION: "Unto the hills will I lift mine eyes, and there behold the image of Thy radiant perfection."

BIBLE: Prov. 23:7; Phil. 4:8; I Cor. 13:4, 5; Isa. 14:24.

ASTOR LECT.: Page 289, 1st par.; page 173, 1st par.

February the twenty-sixth

"In that solitude of mountains and the stillness of primeval forests, one feels himself to be a part of a harmonious whole; for the outer senses are silenced by the majesty of silence, and the inner senses are opened and the secret of God is inscribed on the heart." Seek each day to be at least for a little while, alone with Silence, for it means to be *alone* with God.

It is only in the Silence that the innermost voice of Spirit "utters its voice in the soundless and ineffable Word, which is the Light that cometh down from heaven."

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MEDITATION: "I am immersed in the effulgent Light of Divine Love."

BIBLE: I Kings 19:11, 13; Rom. 8:26.

ASTOR LECT.: Page 149, 1st par.

February the twenty-seventh

Thought sets in motion creative forces, and the quality of every thought is determined by the motive which sent it forth. Anxious thoughts disturb the peace of mind, which reacts upon the body in the form of physical discomfort; whereas, a beneficent thought uplifts the mind, and thereby restores the body to harmony.

Good thoughts are the angelic impartations which stir the waters for thine own and others' healing. It is thy privilege to become the master of conditions, and the means of becoming is to lift thy consciousness from the lower to the higher plane of being.

MEDITATION: "The knowledge of God is my knowledge."

BIBLE: Job. 33:4; Deut. 30:11; Prov. 16:22; John 6:63.

ASTOR LECT.: Page 169, 1st par.

February the twenty-eighth

The Word of God is "the inmost reality and the inmost essential in the universe"; hence, the Divine is the beginning of all Being. Were it possible to subtract God from Being, nothing would be left. Paul understood this when he declared his inseparability from God; and Jesus affirmed his oneness with the Father.

Because of this, we must view our life as a stream that issues from the inexhaustible fount of Being; and consequently, we have no independent existence of our own.

MEDITATION: "My life is hid with Christ in God."

BIBLES Rom. 8:37, 38, 39; Psalm 103:2, 5.

ASTOR LECT.: Page 248, 1st and 2nd pars.

February the twenty-ninth

Man is what he is by reason of his Essence; but to understand man it is necessary to know God and this understanding is born of Spiritual, not wordly wisdom. When

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we know man we shall understand God. When we understand God we shall know man. But refrain from searching for man in the darkness of materiality, for he is hid in the bosom of his Father, for where God is, there also is man. Let us, therefore, ascend to the secret place of the Most High, where sorrow is unknown and joy and gladness abide, there will be gained the secret peace of the understanding that man is the image of his Maker.

MEDITATION: "I am one with God."

BIBLE: Ps. 82:6, 86:8, 136:2; John 10:34.

ASTOR LECT.: Page 116, 2nd and 3rd par.; page 111, 1st par.

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"Throw physic to the dogs."

Be Cheerful!

—*Frank Crane.*

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THE GLEANER

A Magazine Devoted to the Study of Truth and its Application to the Needs of the Individual

WILLIAM JOHN MURRAY, *Editor*
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W. JOHN MURRAY, Pastor

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THE GLEANER

Working With The Law

By W. John Murray

My Father worketh hitherto, and I work. John 5.17.

It is a truth as ancient as the ancient of days that, though we cannot contract the Infinite, we can expand our own conception of it in such a way as to make the Infinite serve us whenever we draw upon it intelligently. This is only another way of saying that the object of true prayer is not for the purpose of bringing about a change in God, quite so much as it is for the purpose of bringing about a change in men. In order for us to work intelligently with any law we must first understand that law, whether it be the law of mechanics, mathematics or metaphysics. One cannot work contrary to any law and accomplish desirable results, and it is for this reason that an intelligent comprehension of law is as necessary in the religious realm as in any other.

When it is better understood that the Law of God, like the law of nature, is fixed and permanent, unalterable and unyielding, men will cease to pray for petty benefactions and will seek rather to co-operate with Law, and thus bring into their lives greater blessings than they at present conceive. One cannot have read the scriptures carefully without realizing how very important work is, for, in some places, it ranks higher than faith. James says, "Faith without *works* is dead. Another says, "Ye see then how that by *works* a man is justified, and not by faith alone." Creative work is that which distinguishes the man from the animal, and more than this, it is that which distinguishes a superior man from an inferior one.

We note how men differ in their attitude toward work when we observe how the majority dislike it, and how careless they are concerning it. For one Josiah Wedgewood

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who permitted nothing to leave his pottery that was not absolutely perfect, you will find a million to whom perfection is an unnecessary detail, providing the market is supplied with imperfections at a good profit. For one Dante or Shakespeare whose every word must be such that no other could take its place, and convey the exact meaning, we have thousands who write stuff at so much per word that is neither grammatical nor commendable. In the matter of painting, it is the Michael Angelos and Raphaels which survive and increase in value, while millions of daubs are thrown into the discard. For a work to succeed, whether it be in art or literature, it must be as perfect as man can make it, and this can be accomplished only in the degree that men *love* their work, for it is the love of work which gives to any work its real value. Love of one's work makes for perfection.

It is when we consider work in the light of these facts that we see why Paul ranks work so highly, for it is the visible complement of faith, without which faith would be a mere mental abstraction. Faith and works are like the two oars in a boat which must be used in perfect harmony if we are to cross the river of life successfully, for by using either one alone we merely cause the boat to go around in circles. "Working with the Law" is only another way of saying "Co-operating with God." Men have accomplished marvelous things who did not realize they were co-operating with God; indeed their sense of God was very vague, and in some instances it almost amounted to unbelief, but insofar as they were working with the Law, they were co-operating with God whether they realized it or not.

The physical world as we see it today is a visible manifestaton of man's co-operation with God. If man had not co-operated with nature the race would still be trying to keep body and soul together on wild berries and the herbs of the field; but on the ground that "necessity is the mother of invention," man was compelled to work with the Law to produce what nature unassisted would never produce. We know that man alone could never produce the appetizing and healthful fruits and vegetables which he now enjoys and prospers on, but we also know that nature alone, and without man's co-operation could not do it either. It is this working with the Law which has served to raise the race

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from the limited and the crude up to the unlimited and the beautiful.

The God in man working with the God in nature has brought into objective manifestaton the invisible things which always exist in the archetypal world of Ideas. In a way that is only dimly perceived man is a co-worker with God, as is evidenced by the persistent improvement of the race. The best in man is always working in harmony with the Best in the universe, which is God, and this naturally leads to the "Survival of the fittest," in the individual, as well as in the collective mass. When one looks at all the labor-saving devices in the world by which drudgery has been so greatly abolished, one sees that it has all been brought about by working with the Law. Humanity seems to be divided into three groups: those who, through ignorance, work against the Creative Law and suffer untold miseries which might easily be avoided, those who, through laziness, refuse to co-operate with the Creative Law, and those who do co-operate with the Creative Law, and increase and multiply in consequence.

The inventor is working with the Law whenever he produces anything of utility, whether he admits it or not, for it is always from something higher than himself that he receives his ideas and creative impulses. He is a channel through which Divine Intelligence communicates itself in terms of beneficial productions. The Law of Creation, like the Law of electrical energy, is not a new Law which man has evolved, it is as old as God, for it is God, and whenever men have worked with it results always have followed and always will. Every year at the Flower Show we see the results of this working with the Law in the persistent improvements which are taking place in the floral kingdom; but these are only ocular evidences of the persistent improvement which is going on in the mind of the horticulturist, and without which the rose and the chrysanthemum would still be in their primitive imperfection of size and color. Nature alone never presented the race with such things of beauty in the floral kingdom and the architectural world as God and man working *together* have presented it. There are those who regard all the improvements in the worlds of man and of nature as things which occur according to "the natural course of events," as if "the natural course of events," like the falls of Ni-

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agara, was a something which went on making changes in the world consciousness, independent of man's thinking processes.

There are others who speak of things unusual as "occurrences which take place in God's own good time," as if they could not have taken place at *any* time, and in *any* place whenever God's Creative Law was complied with. The reason why so many hopes have been deferred is not because Divine Mind was delaying the process, but because man was not availing himself of God's Law and thus bringing into manifestation the things which God had "ordained for him before the foundation of the world." If there is one thing more than another which needs to be understood it is the always ready and never failing responsiveness of Divine Mind to any intelligent demand that may be made upon it. God does not have to take our needs under consideration and think them over before granting them, as would a President or a King, for He is Infinite Wisdom and knows beforehand what things we need.

Neither is the answer to our prayers delayed because there is not enough in the Divine treasury to fulfill our request at the moment, as sometimes happens when appeals are made for funds to save human life in a nation whose treasury is empty. The electrician does not have to wait for electrical energy to make up its mind before he can begin to avail himself of it; all he has to do is to understand the law of conduction and transmission and the answer to his prayer is instantaneous the moment he establishes contact. The mathematician does not have to speculate as to the willingness of the mathematical principle to come to his rescue when he is in difficulty. He has learned from long experience that all that is required of him is that he work according to its rules and his answer is automatic. It is this working with the Law in these domains which gets *results* and this is none the less true in that mental domain where the working out of one's own salvation is the paramount issue. In nature and in art, in mathematics and in music, we know that it is only as we work with Law that there is any real achievement, and now we are learning that our religious lives must be guided more by law than by emotion, if our religion is to be as workable and satisfactory as our mechanics.

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At this point the question presents itself as to what is the Law, and what is the Law's intention. There are those who tell us that the Law is Universal Mind and that Universal Mind has *no intention* "because it is impersonal." But ever against this we have those words of Jesus: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." And from this statement it would seem as if Divine Mind *had* intention, and that this intention is a good one.

It is not that Universal Mind has *no* intention, but that its intention is for Universal Good, and this is precisely what we must know so that our intention will take the same direction, knowing that whatever works for Universal Good will work at the same time for individual health and happiness, on the principle that that which blesses the whole will bless all its parts. Once let us accept the idea that Universal Mind *has* intention, and that this intention is always the same, and always beneficient, and then it is only a question of reconciling our intention to the Universal Intention, and the Universal Good becomes a particular expression. This is what is meant by working with the Law, for when man's intention is God's intention, and not a mere personal caprice, a force is called into action which gives direction to the undirected Absolute. Working with the Law, when we understand it, will become as simple as turning, or touching a button and getting a flood of light.

In athletics and in war we recognize the necessity for team work, and now we find it in the field of philanthropy, as well as in church and in commerce. When a man thinks he can work alone he has a fool for a partner, and hence the recognised need for co-operation. When the Allies worked together and not separately the war was quickly ended. There can be no real success, financially or otherwise, until man makes God his ally.

We are told that "One with God is a majority." This is understood when we see how unassailable a man's position becomes when he is working with Law. The Law is always on one side when we are on the side of the Law, but let us go contrary to the Law and we at once invite disaster. "The fool hath said in his heart, 'There is no God,'" but that will not help him as long as there is Law to reckon with. Jesus said, "He that is not for me is against me." This

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is not to be limited to a liking or a disliking of his personality, for what is really meant is that whosoever is not working with the Law is working against it. When a man's intentions are working in harmony with God's intention all things conspire in his favor, as when a boy throws a stick into a stream all the force of the stream conspires to carry that stick in the direction in which it is flowing.

God's intention is a stream always flowing in the direction of man's highest interests. Most men stand on the bank of the stream and idly watch it go by. These are the men who are neither hot nor cold in matters that make for the general good. Others try to swim against it and are dashed upon the rocks of self-conceit and ultimate failure, while a comparatively few are throwing their sticks of thought into the stream of spiritual consciousness and in this way inviting their purpose with the Divine purpose. Our object in working with the Law is not for the purpose of gaining ascendency over other men, or of regulating the affairs of the outer world, but for the purpose of ascending above our own limitations and exercising dominion over the world of diverse emotions within ourselves. By working with the Law we draw particular benefits for ourselves and others, for we become healthier, happier and holier, and these improved conditions reflect themselves on those with whom we come immediately in contact.

The Law will serve only in so far as we utilize it. Rivers will flow and oceans roll whether we use them or not, but if we are wise we will use them. Nature will continue from one century to another without our co-operation, but if we are wise we will co-operate and compel her to serve our highest purposes in increased production. Universal Mind will go on through all eternity whether we make it our ally or not, but if we have a grain of sense we will make it our ally. The tendency of the Universal Mind is to express itself in harmony, and when this becomes the tendency of the individual mind it is as when two streams unite and mingle and then flow on to the same harmonious end.

All things work together for Good to them that love Good, because the Love of Good unites itself with the stream of Good, and not because Good steps out of its way to show its gratitude. All failure is due to taking sides with the finite that is within us. All success is due to taking sides

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with the Infinite that is within us. Working with the Law, we make God our Silent Partner. We become consciously identified with the Source of all Power and can affirm, "All good gravitates in my direction, for I am One with God. I love It, I work with It, I attract It. It is now working through me to will and to do of Its good pleasure; for this is its intention, and my intention is to bring all my thoughts into harmony with it, so that whatsoever I think or do shall be done to the glory of God, the all—Good.

The Pilgrim's Song

My blessing fall on this fair world,
  On mountain, valley, forest, ocean;
  The clarion winds in ceaseless motion;
And heaven's blue banner high unfurled.

And blest the staff that hither bore me,
  The alms that helped me on my way,
  The boundless plain that lies before me,
The glowing morn, the evening grey!

The very path by which I wander
  Shows glorious, golden, bathed in light,
  No blade of grass that glistens yonder,
But seems a star from heaven's height.

O! might I in my exultation,
  To all the world this joy impart!
  Would I might clasp the whole creation,
  Lovers or strangers, foes or brothers,
With fervent rapture to my heart!

—From the Russian of Count Tolstoi.

O Son of Spirit, I have created thee rich. How is it thou art poor? And made thee mighty. How is it thou art weak? And from the very essence of Love, and of wisdom I have manifested thee. How is it that thou occupiest thyself with some one else?

Turn thy sight to thyself that thou mayest find ME standing in thee, MIGHTY—POWERFUL—SUPREME.
—From the Hindu.

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What Divine Science Means to Me

By A. R. Trimble

Years ago, when I first heard of Divine Science, I scoffed at its pretenses of being either scientific or Divine. Science meant an exact knowledge and Divine Science meant to me merely a catch-phrase to capture the unwary or unthinking, as though there could be an exact knowledge of God, the unknowable. This was well enough in its way for neurotics, emotional women and children, those whose credulity was based on emotions and not on reason. But, for a thinking man, such as I prided myself to be, it was reverting to the voodooism of savagery. This discard of accumulation of ages in the so-called Science of medicine, and the dependence on a process of incantations, to my mind was unthinkable. And so, with many others uninformed, and desiring no information, I scoffed.

Then there occured in my own family an event which shattered my complete little structure of beliefs, founded on *reason*. A case pronounced incurable by the best obtainable physicians and specialists, suddenly, almost instantly, returned to normal by the Divine Scientist practitioner called in as a last resort, but still not by my own request nor desire. Here was something definite and tangible; it was no hearsay evidence, something which, try as I would, could not be explained away by any of the old arguments used before to refute all possible claims of recovery from anything but purely imaginary disorders. And so I was non-plussed, but now eager for information.

The Why and How must be satisfied. I read much and sought out those who had advanced beyond the frontier into this new land of promise. After many years of search, always accompanied by my old skepticism, I came to know in Divine Science all the name implies. As the solution of all baffling mysteries at last come to such simple things, the very simplicity of what I found discloses the reason I sought so long. I wanted something mysterious, and behold there was no mystery.

Like most searchers, I sought the truth of the invisible with material means. I found that material Science had gone so far as to say there is one underlying substance; and to reduce the atom to the ion and the electron, the latter

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being merely a center of pure energy. This energy is designated ether, for want of a better term, and is the universal substance prevading all, and out of which all things are made.

Beyond that material Science could not go. This was a step, but it was not satisfying. Next, I found that where material Science ended Divine Science started, and it called this universal substance Spirit. Therefore, it follows that all things visible and invisible are Spirit; and all things are spiritual. What must this supreme, all-originating Spirit be in itself? One thing was obvious, it is *Creative.* If it were not creative, nothing visible or invisible could have ever come into existence. Next, such a power must be a kindly power, otherwise it would be a contradiction and destroyer of itself. This spirit of life seeking expression in my life, in the life of every individual, can have no other intention than to give life and life more abundantly. This being the case, why? And this *why* beat endlessly like a tatoo in my consciousness. If this were so, could there be so much misery and sickness and lack, and heartaches apparent in a world created by an infinite and kindly power?

My next step was to realize that man is limited only by his *beliefs.* Power ever carries with it responsibilities, and in creating man to be the supreme manifestation in visible creation with all the powers possessed by him, also came the individual responsibility of choice, which is a God-like attribute. A father rears a son and desires all good for him, surrounds him with every safe-guard, but he cannot think for him; he cannot choose for him; he cannot live for him. If he could and did, the boy would be an unthinking, indecisive imbecile, not a hihgly individualized entity. He would be merely a form having but few more attributes than a mass of protoplasm. So to man is given the supreme responsibility of choice. He wills what he shall believe, and believing, he is subject to those beliefs. Let me illustrate: I long knew that I was a hopeless dyspeptic; one of the best known dietitions had laid out for me a rigid chart of foods I could eat. Believing in him, I was subject to this belief; when I over-stepped the prescribed limits, I was at once subjected to the most agonizing consequences. Later as my knowledge expanded, and I saw man was subject to his own beliefs, combined with the other premise, that this all-*Cre-*

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ative power wrought kindly and only good, I realized that the abundance created was good. It was simply my belief which was limiting, so in this new understanding, I eat and enjoy whatsoever is placed before me with no unpleasant results.

I had broken one link in a man-made law, to which I had been subjecting myself and gained the freedom of something divinely created which no food could harm. Do not think this came in the twinkling of an eye. There is nothing so tenacious as an established personal belief, reinforced by an universal belief and founded on world-old thought that there is a power in the universe, always present, and opposed to good.

Eternal good is changeless. Believing food good instead of harmful, and believing my body perfectly capable of assimilating it, did not change either the food or my body. Believing in lack in my affairs, I am subject to that belief, but giving up this human belief and seeing the abundance in all creation working through me, means merely exchanging a man-made idea for an eternal truth. Divine Science is Science, founded in an unchanging truth: The Creative energy of a kindly and abundant Spirit, out of which all things are formed. Every man then, and every object, is a thing of Spirit, subject only to Spiritual laws. These transcend every man-made law and dispell them as the ray of sunshine dispells the dark.

A Forceful Treatment

Not many instances of faith, and faith triumphant, exceed that of the old colored woman racked with inflammatory rheumatism. She had agonized for two days under shooting fires and burning fibres, in her intensest moments crying out: "Lord Jesus, don't let 'em git me! Hol' me, Lord Jesus, kase I'm your chile. He'p me bar de pain!" And, finally, when the torture was supreme she exclaimed in tones of unshakable confidence, "Do youah wust, ole Satan! Let you an' all de imps o' youah pit o' hell pull at me; but you kaint drag me frum de arms o' my Jesus! Hallelujah! I b'longs to my Jesus! You aint got de powah to git me!" And then, after a pause, sinking back easily on her cot and closing her eyes, she murmured, "Thank you, Lord Jesus! Dey done let go!"

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Gray Miles Along

By Mary Siegrist

The Puzzled Traveler had stopped for a moment to inquire of the Philosopher how best to encounter some difficulties along the road. He had come a long distance across country, and the dust of the road was heavy upon him. One could see that he had thought much, loved much, suffered much. One could see, too, that he still "hoped all things, believed all things, endured all things." He was a fighter, and not easily would he acknowledge loss. He was a genuine seeker, and not easily would he give up the quest. Just now he was perplexed with a great perplexity. The road that he had come upon seemed suddenly to have changed. Or else he had changed. Something had changed. Not really suddenly, but gradually the thing had come about. Either something had happened to his eyesight, or the country itself was a wilderness in great stretches of the way, or his brain was beginning to register false impressions. He was troubled. Surely the Philosopher would know "the way out."

"Do you remember," said the Philosopher, "those lines that were written of Blake: 'He came a beggar to London town, gray miles along?'

"We all come to our destinations, gray miles along. We are all beggars—until we become kings. The gray miles do not matter. The only thing that matters is that we should be out upon the road that leads to our town. And the road that we seek is the road to ourselves. No matter by what meanders we arrive here in the center of the labyrinth."

"I know all about the gray miles," answered the Puzzled Traveler, "but I don't understand about the road to ourselves. If there really is a road to myself—a road to other selves—I want to find that road, and find it quickly. And no suffering is too great, if I may but find that road."

"All men, as you know, are merely inlets and outlets of a great central Sea," answered the Philosopher. "All selves are immersed in the great Self of the universe as the sponge in the ocean. Paradoxically, the road that leads to ourselves is the one that leads farthest away from ourselves. We must shed the thought of self if we would be in-

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brothered of other selves—inbrothered of the universe. And to be inbrothered, you know, is to find God. No one can get a sense of oneness with other selves until he forgets about his own small self and remembers about other selves. Such forgetting and remembering bring him very close to the Self of the universe."

"But," protested the Traveler, "the road that leads one away from one's self to these other selves looks strange and steep. And yet I cannot choose but go. Always from the time I was a child, I have known that I would have to find and follow that road. It has called and called and called me endlessly. It calls me still. It would have me know all the dust of the way. It would have me know such joy and sorrow as one can scarcely endure and live. I sometimes shiver when I hear it call, for it is such a long, unending road and I seem to myself only 'An infant crying in the night,—An infant crying for the light,—And with no language but a cry.' "

"All roads," answered the Philosopher, "are long roads. And to every human being born into the world there is given a peculiar mission—a task all his own, if he will but perform it. He may be sure that the world had need of another organ, else he would not be here. If he opens his mind to find out, in due time he will know what is the special work that awaits him. 'So am I bent, I could not, if I would be different,' is the ultimate confession of every man who has come into the larger consciousness of humanity. There are gifts differing from each other in glory.

"But these moments of realization are all too few. Light seems to filter so slowly into the darkened crevices of the mind. Why are we so late in getting about our Father's business? And why do we have to overcome so much resistance in ourselves and in other people before we get started at all?" asked the Traveler.

"Do you remember the story of the Lost Leader? Do you remember how, slowly, but with inevitable certitude, there came upon him not only the remembrance of his thwarted selfhood and his frustrated mission, but also the overwhelming realization of his present power to accomplish his destined end—to be the deliverer of his people, the saviour of these oppressed ones, against all the opposing forces of the universe? Do you remember the great

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paroxysms of pain that shook his body like a leaf when he thought of what lay beyond?—when he realized anew his destined leadership and the work that must be accomplished at whatever cost? And with this realization, what physical transformation into kingliness!

"In every human being who is becoming self-conscious, there is a similar correspondence in spiritual and physical transformation. Some persons, however, spend almost their entire lives before they suspect their kinship with the divine, and their consequent dominion over their material environment. The minds of others are so clogged and cluttered with man-made, age-old systems and dogmas that they are long years in consciously divesting themselves of these encumbrances before they can be receptive to the larger aspects of truth. And yet it's the thing that Jesus came to teach. It's the thing for which all great souls have come this way."

"But why does it take one who searches intelligently so long to cut through old systems and come upon some rational conception of his place in the scheme of things?" asked the Tralever.

"Because he comes carrying a heritage of race beliefs —comes carrying all kinds of packs of dogma upon his back. To these he adds, as he travels, many new packs of his own making—packs of failure, of remorse, of uncertainty, of fear."

"But can he not drop these packs, once he finds out that they clutter him and impede his progress? Why does he persist in carrying them?"

"Because he feels dimly that all these packs that his misery has created for him he must carry until they are transmuted into finer elements. By the time the image of the leader, of the spiritual king, is clearly formed within him, the contents of the old packs have been thus transmuted. But these burdens, while they seemed to retard the progress of his journey, are just what he needed to develop within him the courage of the master. Each pack, as it pressed down upon him, developed just that much of endurance, that much of courage, that much of aspiration."

"But what becomes of the packs when at last he realizes his leadership, his dominion over material conditions?"

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"These are changed, as he is changed, and they no longer weigh him down. They become light as air, and they melt and mix into his very being so that they need no longer be carried in that slavish way. The 'master' in him absorbs them all—takes them all into his body and they are to him wings and sandals and all forms of loveliness. They are to him, too, as he senses their transmutation, eternal reminders of the way that he has come. They help him to understand the difficult journeys of all men. He examines them one by one before he puts them by. He takes up the bag of fear. 'When anyone comes with that,' he says, 'I will surely understand. And I will give him of my courage.' He opens the bag, and he finds that where fear was, only courage remains. He examines the bag of failure. When anyone comes with that—and everyone carries this at some time or another—when anyone comes with that, I will tell him to treasure it far above a paltry success. I will tell him that much failure means much attempted. And this failure, in which there is so much of divineness, we will transmute not into quick success, but into the fiber of achievement. Uncertainty? When anyone comes carrying this, I will give him sight. I will help him find the road to the hills. Remorse? When anyone comes with that, I will show him how, by immediate god-like action, gradually to become able to forgive himself. He who can forgive himself, has no remorse.

"When the seeker is fully awake, he makes what is often called the 'choice.' He chooses to go up the path of stars. No easy path is this which awaits, but a road steep and difficult. Those who would point to an easier path are the false prophets. There is no path of roses. It's hard, hard, hard all the way. The traveler knows it's hard. He knows that

> "Hardly at any cost,
> Hardly by prayer and tears,
> May he recover the road he lost
> In the dim and distant years."

"The road may have been lost far back in his childhood. It may have been lost before ever he entered the earth-house. Whether he reincarnates through centuries is a matter of individual opinion. But certain it is that by prayer and tears—any by such striving—he can recover the

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old road to himself—the old road to his lost leadership—the 'old road to Paradise.'

"I understand about the pack upon the back," answered the Traveler. "But why this sense of aloneness? Why the forty days in the wilderness? Why the great gray griefs?"

"By these his divinity is fashioned and made apparent. Someone—Stephen Phillips it was—who said that grief is 'unshunable' and that 'we should not fear—the dreadful bath whose cleansing is so clear.' Later we will find that the springs of grief and those of joy are intermingled. He who carries his grief nobly will surely one day transmute it into joy. Is it not significant that the Master was hailed as 'a man of sorrows and acquainted with grief'? And yet it was he who left these words among his last ones: My peace I give unto you. And again: 'That your joy might be full.' A strange heritage this, drawn from out the mightiest suffering of which history leaves record.

"But go now," added the Philosopher to the Traveler, "out upon your road—out on your journey. For time presses. And you must always go when you hear the call of the voice within. Take only the packs that you feel belong to you—those that are not yet transmuted into the larger elements. Carry them bravely, for that is what matters most. And whether you reach your destination within a given time or not, remember that the only thing that really matters is that you should be out upon the right road —upon the road to which you were called by invisible forces before you were born—and the spirit with which you travel. Along the gray miles are fellow travelers all out upon the same endless journey on different roads, it may be, and whom you will call to and who will speak the same language and understand. Thus the 'gray' miles will become paths of beauty. On your way, fellow traveler!"

"Where there's Love and Truth, there's Heaven."

Love is never burdened, Love is the sustaining infinite. Love knows no inequalities, Love is the impartial universal, Principle, rejoicing always in perfection. Love gives man infinite blessedness, and makes all things perfect for his use and enjoyment.

—*Active Service.*

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The Peril of the Pill an American Evil

SINISTER PATENT MEDICINES.

Whiskey and all the insidious forms of alcoholic stimulation go off the official table next month as menaces to health. There are other forms of health destruction that seem to be coming stronger as alcohol disappears. The reference is not to the so-called "medicines" of which alcohol is the prime basis, nor to the threatened era of smuggling of narcotics. The trouble lies in the enlarged campaign of advertising for all sorts of patent medicines for the cure of imaginary ailments that will follow for those who will be deprived of the habitual use of stimulants as well as those who have not been useers.

Two principal appeals seem to be popular. One is to those who suffer from "colds" and the other to those who can be made to believe there is a drug method of easy escape from various forms of indigestion and constipation. There is nothing more shocking to the common sense of decency than the effrontery and vulgarity with which campaigns concerning the symptoms, effects and "cure" of the latter are carried on in many daily newspapers. These are if possible exceeded in abomination by specious circulars prepared by manufacturers of so-called "laxative" cures, furnished by them to a certain type of drug stores and by them in turn mailed to the home addresses of millions of people to fix and stimulate a morbid fear and thus promote the sale of habit forming and health destroying mixtures that are neither narcotics nor alcohol, but which are quite as dangerous to health as either.

Nothing is better known than the bad effects of individuals of constant suggestion of bad health. One may be in excellent general good health and yet be subject to constant variation of feeling. This variation may be due to mental as well as physical causes of under or over exertion for a day, or to some careless or unnoticed departure from regular habits, diet or exposure. Whatever it be the first manifestations are likely to affect the digestive tract. Taking advantage of this the patent medicine charlatan exaggerates the inconvenience, exaggerates the symptoms, exaggerates the dangers, excites fear that has no cause for existence and then offers his wares as a cureall. They cure nothing as a rule. They bring a temporary relief from depression and physical inconvenience only as whiskey brings relief from poverty. In both cases the relief tends to increase the trouble and render chronic what is merely transient.

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The worst aspect of the abominable practice is its effect upon the whole mass of people. Not only do the advertisements mislead grown persons who can read them but the pernicious propaganda invading every home by the aid of the United States mails, poison the minds of troubled mothers and by prescribing "doses" for babies and young children whose habits are irregular because yet in course of formation, add millions of children to the toll of those whose lives are almost sure to be weakened and shortened by the use of easy but powerful masked cathartics that falsely overstimulate the digestive tract. High blood pressure (indicating premature age), diabetes, Bright's disease, "heart failure," dyspepsia, are all due to constipation and faulty digestion which indicate functional inefficiency but not disease itself as the patent medicine ghouls lead people generally to believe. Functional inefficiency can be cured only by exercise naturally of the functions, not by artificial stimulation and continued neglect.

The unrestricted advertising and sale of such artificial stimulants under such wholesale misrepresentation as is pursued constitutes a conscienceless assault upon national health through the ignorant, credulous and frightened who as a rule are afraid to or unable to consult physicians. These seem to form the bulk of the population and should be protected. Indeed there is reason to believe that many doctors have themselves been infected by the specious and plausible reasoning of the charlatans who discourse volubly upon "disinfecting" and "antisepticizing the digestive tracts" and so have come to prescribing these dangerous "cures" and thus authorizing their use.

The Insurance Field has pointed out before that the drug store of the future is to be tempted in a measure to take the place of the saloon as a corrupter of public welfare, and the patent medicine factory succeed the distillery as the fount of social destruction. With the temptation will come the character of men ready and eager to embrace it as there came in saloonkeeping. Indeed, druggists are already conducting on a national scale their own chemical "factories" and in every community are putting their personal weight and guarantee behind the abominations they urge upon the ignorant public.

Here is a specific opportunity for life insurance. The increase in the death rate past age 50, so easily atributed to the abuse of riding in automobiles and upon elevators, is

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not necessarily or even demonstrably due to those causes. How about the insidious automobiles and elevators of the digestive tract? Periodical health examinations and the ordinary organizations for sanitation and hygiene in the home have their value but as against the wholesale practice of poisoning the population through the mouth and under the pretense of "cures," nothing has been done. Is there not some action that can be taken by publicity and by the enactment of sound laws to stop the murder of the innocents? Drugs for the "cure" of constipation and colds do not send a man home in a condition to beat his family perhaps, or to commit murder, but they probably take a much larger toll of life by its shortening than even whisky.

—*From The Insurance Field.*

Prosperity Thoughts

"There is no limit to my Resource. The Inexhaustible Abundance of God flows to me from everywhere."

The only limitation we have is in thought. Increase the measure of your thought and you increase your demonstration.

Rid your mind of the habit of scrimping and economizing, and you will have room for ideas of plenty. The mind formulates that which is afterward expressed. Beggarly thoughts make beggarly appearances.

To get rid of thread-bare garments, stop thinking thread-bare thoughts. Omnipresence is overflowing with plenty.

The Invisible Abundance is made visible through the door of man's thought, largely expressed. The apparent insufficiency of the visible does not limit the one who understands the Divine Law.

Jesus Christ fed five thousand people on a few loaves and fishes with his realization of the bounty of God as a multiplying substance.

The consciousness of the Jesus-Christ-Mind in its unlimited capacity increases everything it touches. Wherever there is a need It rises to a fulfilling through knowing that the Father-Mind is right at hand with limitless ideas.

"And he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled."—From *Unity.*

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Sermonettes with Meditation and Correlative Reading

March the first

To live the life which is divine is to drink of the cup of Jesus. It is to be in the world, but not of the world. It has been said that existence has been given to man in order that he may use it to weave the drapery which is to clothe him in his heavenly life. And what is it that man is weaving here that will avail him in a larger sphere if it is not deeds of love and kindness toward his fellows, that they may see the reflection of their divine parent in the ministry of their consecrated brother? Like Jesus, he who dedicates his life to service, comes not to be ministered unto, but to minister.

MEDITATION: "I am Christ's minister."

BIBLE SELECTIONS: Gal. 5:16; I John 3:1, 2:9; II Cor. 5:17.

ASTOR LECTURES: Page 280, 2nd paragraph.

March the second

Selfishness must be uprooted from the life which is to manifest the spirit of Truth, for self-consideration is fatal to spiritual progression. It was because the Nazarene was so unselfed that he radiated the all of Spirit. The love of Self makes one opaque to Truth.

To live in Spirit is to know Life as one; for in the realm of Spirit all self merges into the universal life of non-separateness, and man appears co-existent with God.

MEDITATION: "My *Self* is a quickening Spirit which is hid with Christ in God."

BIBLE: John 1:4; 5:24; I John 3:14; 3:16; Col. 3:3.

ASTOR LECT: Page 144, 2nd and 3rd pars.

March the third

God is Cause, and man is the effect of Cause. Thus it is that man is a part of all that is. On this Truth is based the brotherhood of man, and thus what affects one, affects

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all. Jesus proclaimed this Truth when he declared that an insult offered to man was an offense to God.

It is madness, therefore, to indulge in criticism, despite the fact that it is "much easier to be critical than to be correct." Men would do better if they better realized the consequence of wrong-doing, and when censure is replaced with brotherly love they will do better.

MEDITATION: "*I am* my brother's keeper."

BIBLE: Psalms 46:10; Isa. 29:24; 50:4; 54:13.

ASTOR LECT:. Page 105. 1st par.

March the fourth

Each day is an opportunity for man to prove his divinity. The "full stature of the Christ within" cannot be attaind tomorrow unless he begins today to assimilate the characteristics of divinity in his conscious existence.

Emerson says: "Only *one* man in all human history was true to that which is within you and within me." Then let us rise from our beds of sickness, cast off our shackles of sin, and enter into our inheritance as Sons of the Most High God!

MEDITATION: "Be still and know that I AM God."

BIBLE: Psalms 82:6; I John 3:2; John 1:1, 4, 12, 14; Gal. 4:7.

ASTOR LECT.: Page 90, 2nd par.

March the fifth

Diogenes says, "Calumny is only the noise of madmen," but Napoleon warns that there are calumnies against which even innocence loses courage; hence, it behooves students of Truth to take refuge in their own innocence, and trust God to renew their courage which enables them not to confound the out-pourings of slanderous tongue with the realities of Being.

"Be thou chaste as ice, as pure as snow, thou shalt not escape calumny", but if you abide in the omnipctence of Good, the only power of defamation will be to drive you into a closer realization that nothing can by any means hurt you.

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MEDITATION: "One with God is a majority."
BIBLE: Isa. 26:3; Matt. 5:11, 12, 14.
ASTOR LECT.: Page 150, 2nd par.

March the sixth

"Get but the Truth once uttered, and 'tis like
A star new born that drops into its pace,
And which, once circling in its placid round,
Not all the tumult of the earth can shake."

What does it matter, then, if "Truth is forever on the scaffold and wrong forever on the throne?" Truth is immortal, and to love Truth for her own sake is to draw near to God. As a sunbeam cannot be soiled by outward touch, so Truth is imperious to taint, whether on the scaffold or in the heaven of Mind.

MEDITATION: "I am the expression of Truth."
BIBLE: Isa. 65:16; Psalms 15:2; Prov. 12:19; 16:6; John 18:37; III John 4:14.
ASTOR LECT.: Page 321, 1st par.

March the seventh

There is no well-being apart from well-doing. The Science of Being is bound indissolubly with the action of doing. In the vineyard of the Lord no man can taste the fruit but of that tree which he has planted. Salvation is withheld from him who does not serve. Verily, he who would "be chief among you, let him be your servant."

MEDITATION: "I am the servant of all who need my help."
BIBLE: Matt. 20:27, 28; 25:21; Luke 12:43.
ASTOR LECT.: Page 69.

March the eighth

Life is the Substance of God, and whatever lives, partakes of that substance. Man's life is measured by his thoughts and is valuable or not, according to the thoughts he entertains.

The fluctuations of life, as well as its vast concerns, are controlled and governed by thought. It behooves us, therefore, to think wisely if we would live well.

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MEDITATION: "Lord, teach me to think wisely."
BIBLE: John 6:35; 1:14; 5:24; 6:63.
ASTOR LECT.: Page 288, 3rd par.

March the ninth

Seneca said, "Live with men as if God saw you; converse with God as if men heard you." Try this for one hour and it will save you from vain regrets; try it for one day and you will taste of heavenly delights. It is the one way in which you can live with your fellows to the glory of God. You are God's children; hence, all belong to one grand brotherhood, and it behooves each to live in harmony with the whole.

MEDITATION: "God is my ever-present strength."
BIBLE: Matt. 4:4; 20:38; John 11:25; Acts 17:28; Gal. 2:20; Romans 12:28; II Cor. 13:11.
ASTOR LECT.: Page 148, 1st par.

March the tenth

In every walk of life thoroughness is necessary. There is nothing higher than present duty; so, forgetting what is past, let us press forward with all our might to its accomplishment.

Let *action* be the watchword of our lives; it makes for mental, moral and physical strength. We are here to acquire it through the adjustment which results in a steadfast mind through the consciousness that man is *one* with his Maker, here and now.

MEDITATION: "My mind is stayed on Christ Truth."
BIBLE: Rom. 12:2, 7:5; 8:7; Eph. 4:23; Phil. 2:5.
ASTOR LECT.: Page 148, 1st par.

March the eleventh

Faith is the anchor that holds reason's tiny craft and prevents it from being swept away by the billows of discouragement. In the night of gloom "when no man can work," if we feel the motion of the little boat, let us be not afraid, for Hope has only lifted the anchor that Reason may enter a "larger place" in the Universe of Love and be refreshed by heavenly manna. Faith is the eternal gift of God to His people; a lamp whose bright rays illumine

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the darkest hour and enhance the brilliancy of the grandest victories of the soul in her struggle for spiritual supremacy.

MEDITATION: "Lord, increase my faith and enable me to use it."

BIBLE: Heb. 2:4; 11:3; Matt. 9:24; 22:21; Mark 5:34.

ASTOR LECT.: Page 99.

March the twefth

Love is the reflector of the thing beloved, and it behooves us to set our affections upon noble things. Love aspires to what it loves, and therefore it inspires to immortal deeds. The office of Love is so precious that we cannot afford to waste the smallest particle of its substance, and he who loves according to needs and not according to merits, loves most worthily. Love is long suffering and patient; it is gentle and kind; it is tender and forgiving. Love is the action of God.

MEDITATION: "I am immersed in that Love which is God."

BIBLE: Luke 6:27. John 13:34; 14:15, 23. I John 3:23.

ASTOR LECT.: Page 104, 2nd par.

March the thirteenth

"God is of too pure an eye to behold evil." As the sun beholds nothing but the brightness of its own glory, so God is conscious only of that which He creates. Good destroys evil, as the light destroys darkness; not by being conscious of it, but because to the Good, evil is non-existent. In a universe that is filled with the presence of God, there is no room for evil. It is only as we walk with our backs to the sun that we see our shadows.

MEDITATION: "God is Good, and God is All; hence, All is Good."

BIBLE: Psalm 37:1. I Peter 3:17. III John 1:11.

ASTOR LECT.: Page 74, 2nd par.

March the fourteenth

Intellectual wrestling must give place to spiritual understanding before Peace can be established as a permanent guest in the mental household. Fear and anxieties would

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obstruct our path, but the promise of the Master is that "None of these things shall by any means hurt thee." The shadow of error shall disappear at Truth's advance as the darkness vanishes in the wake of the searchlight. The way of him who trusts in His promises is made clear from day to day. Live and think *today,* for thou canst not live tomorrow before its time.

MEDITATION: "Thou, O Lord, art my guide, and Thy Truth leads me."

BIBLE: Isa. 40:11, 57:18. Psalms 23:2.

ASTOR LECT.: Page 251; page 252, 1st and 2nd pars.

March the fifteenth

Ignorance engenders fear, which is the most destructive element in the universe, and makes for all the misery to which the human race is prey. In the proportion that man puts on understanding he puts off fear; hence the wisdom of Solomon who asked only for understanding! To understand is to realize the Truth of Being; it is to feel the omnipotence of God; it is to let Him be True, and all else false.

MEDITATION: "Give me understanding that I may keep Thy Law."

BIBLE: Prov. 1:5; 3:5; 9:10. Psalms 147:5; 119:144.

ASTOR LECT.: Page 60, 1st and 2nd pars.

March the sixteenth

The rest that remaineth for the people of God is the abiding consciousness that "*All* things work together for Good." Be still and know that God, through unerring Law, is separating the dross from the gold in the alembic of sorrow. Tears are being used to wash away the stains of yesterday's mistakes and to prepare the way for a new and welcome guest in the form of Christ,—Truth. When this takes up its abode in the "inner room" of your receptive heart, all sorrow and sickness will flee away.

MEDITATION: "God works through me to do His will."

BIBLE: Psalms 145:5, 13, 14, 18-20.

ASTOR LECT.: Page 113, 2nd par. to 2nd par. page 115.

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March the seventeenth

There is no lack in the realm of the Real; therefore, be not overcome by the fear of that which does not exist in Truth. Man's birthright is unqualified dominion over all that would make for inharmony. Let him claim it, insist upon it as his God-given right, and he shall prove his sonship in possession.

All things work for man's highest good; but within lies the source of all supply. He must ever remember that "It is his Father's good pleasure to give him the kingdom," and then labor to become worthy to be the heir of all that it contains.

MEDITATION: "My God shall supply my needs according to His riches."

BIBLE: Luke 12:27-33.

ASTOR LECT.: Page 303, 3rd par.

March the eighteenth

Hope is the magnet which attracts the things hoped for. Hope is the way which leadeth unto Life and Joy, and into the realms of celestial bliss. "Why art thou cast down, O my soul? Hope thou in God." Have faith in the Good. Charge your soul with it. Affirm it to be the only power and presence. Hope for the Best, and the Best shall be your constant companion. You *believe* that God is able to redeem His promises; when you trust Him, you will *know* it.

MEDITATION: "My mind is stayed on Thee; therefore, I am in perfect Peace."

BIBLE: Psalm 16:9. I Peter 1:3; 1:21. I John 3:3.

ASTOR LECT.: Page 103, 1st and 2nd pars.

March the nineteenth

In the olden times, runners were stationed on the highest outposts to watch for the approach of the enemy. Today the duty of the Christian soldier is to walk in advance of humanity's long train and reveal to it the vision which has transfigured his own soul. There is no greater service than to be a courier of the Christ message, and he who would herald the dawning of the Perfect Morn, must ascend to the loftiest peaks of Spirit's realm.

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MEDITATION: "I will lift up mine eyes unto the hills, from whence cometh my help."

BIBLE: Psalm 102:19-22. Luke 14:7-15.

ASTOR LECT.: Page 81, 1st par. page 83.

March the twentieth

Jesus took on physical *shape* in order that he might reveal the indestructibility and immutability of Spiritual *Form*. He came down *apparently* in order that we might ascend to the realm of true Spirit. He redeemed us from the Law of the flesh, by making it clear that there is but one Law operating in the universe, and this, the Law of Spirit. We have experienced the second birth when we learn to close our eyes on the world of seeming and open them to behold the glories of the Spirit realm.

MEDITATION: "As a Son of God, I am joint heir with Jesus to the kingdom."

BIBLE: Gal. 6:2. Phil. 2:1. Col. 1:27.

ASTOR LECT.: Page 203, 2nd par.

March the twenty-first

The Principle of Being is ever greater than the Idea which expresses it. Cause is supreme over all its effects, for it includes all. Even so, is the Father greater than the Son.

By knowing that he is inseparable from the Universal, man comes into the consciousness of God-derived and God-sustained Power. He knows God as the only Reality, and with his lips can he speak the healing word of Truth.

MEDITATION: "My God is my protector; in Him will I trust."

BIBLE: Prov. 28-21. Psalms 37:3; 34:14; 145:9.

ASTOR LECT.: Page 224, 2nd par.

March the twenty-second

When we realize that we are the Sons of God and not the sons of men, we shall claim our inheritance to the kingdom of Peace, Power and Perfection. If we *believe* that we are the offspring of flesh, we shall have to battle with all its so-called weaknesses; but if we *know* that we are the

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children of the Spirit, we shall transcend the plane of limitation, and eat of the fruits which ripen in the Garden of Harmony.

MEDITATION: "Freedom is mine, and I claim it through the Spirit of Truth."

BIBLE: Heb. 10:26. James 1:18. II John 1:2. I John 3:18.

ASTOR LECT.: Page 271, 1st par.; 272, 1st par.

March the twenty-third

"Pray without ceasing," is an admonition which the children of Light should follow. Protection lies in the constant affirmation of the omnipresence of God,—the ever remembrance of the truth that there is no *other presence*. As a child of the Most High God, man's birthright is freedom; but unless he is conscious that "The Spirit maketh free," it avails him naught. The Christ must be born in the manger of his conscious existence, else his eyes will be holden to the Good which surrounds him.

MEDITATION: "Divine Love surrounds me; I shall not want."

BIBLE: Isa. 30:15. Prov. 3:26. I John 3:21. II Cor. 5:6.

ASTOR LECT.: Page 73, 1st par.; 80, 1st par.

March the twenty-fourth

"To us there is but one God, the Father," the one Source from which all *real* things proceed. Our God is the Universal Mind of which all men are expressions in particular. Jesus acknowledged no other Power or Presence save that of Good, and only as we behold Good as the only Reality do we put on that mind which was in Christ Jesus. If Good is the one Reality, then evil, the opposite of Good, is unreal. Hence we overcome evil by knowing its nothingness, and not be resisting it.

MEDITATION: "There is but One Power, even God."

BIBLE: Col. 1:16 and 17. Matt. 28:18. Luke 10:19. I Cor. 4:20.

ASTOR LECT.: Page 282, 1st par.; 274, 1st par.

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March the twenty-fifth

Love lightens the load which unwillingness would make impossible to carry. "It is only when we add the burden of tomorrow to that of today that it becomes too heavy to bear." By the power of Divine Love, our most painful experiences may be transmuted into ladder-rungs on which we mount to higher things. In the laboratory of Reality, the alchemy of Spirit transmutes weakness into strength; hate into love; sorrow into joy; pain into pleasure, and sickness into health.

MEDITATION: "My strength is that of the Spirit within, even the Christ."

BIBLE: Hosea 12:3. Isa. 30:15. Hab. 3:9.

ASTOR LECT.: Page 164, 1st par.

March the twenty-sixth

If we be risen with Christ to the comprehension of the Truth of Being, we have ascended to that realm where we behold things as they *are,* and not as they seem. We have put off the carnal, and walk forth clad in that which has been "fashioned like unto His glorious body." God is the only Power, and the only sin consists in giving power to that which has none. As God dwells in the consciousness of man, let us give Him royal welcome by granting Him the freedom of the whole, and sweeping it clean of all else but that which will reflect His radiant Beauty.

MEDITATION; "Reveal to me Thy Truth, that it may lead me."

BIBLE: Prov. 13:34; 24:9. Isa. 59:12; 44:22.

ASTOR LECT.: Page 329, 1st par.

March the twenty-seventh

True self-denial consists in the rejection of any other thought of self than that which reveals the likeness of the Divine Creator. Man has only one Self. He is Spirit, created in the image and likeness of the All-perfect One. The *real* Self is that which is without beginning of years or end of days. It knows neither birth nor death, and sin and sickness have no part of its existence. The real Self of man is God; acknowledge Him in all thy ways.

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MEDITATION: "My ways I commit unto Thee, O Lord; and Thou wilt sustain me."

BIBLE: John 5:19-28. III John 1:11.

ASTOR LECT.: Page 228, 1st and 2nd pars.

March the twenty-eighth

Today has been given you by God that you may dedicate it to His service. Remember that you are the instrument chosen of God to represent His divinity by your humanity, and *through* you He makes the seemingly impossible task easy of accomplishment. God does not work *for* you, but He works *through* you to the end that His will is done on earth. Your part in the scheme of things is to *do*, and God's part is to give the increase.

MEDITATION: "There is nothing impossible to me through God."

BIBLE: Romans 11:36. I Cor. 8:6; 12:6, 25.

ASTOR LECT.: Page 310, last par.

March the twenty-ninth

It is pleasing to Divine Love that in you should "all fullness dwell." It is the Father's good pleasure to give you the kingdom and all that it includes. It was the message of the Master that man is heir to eternal "riches in glory," and by his life he weaves the invisible fabric which binds the mortal to the immortal. Be of good courage, for through you God will overcome the world. Be not disturbed by appearances. These are but shadows cast by His presense. Shades will disappear in the proportion that you discern the Sun of Righteousness.

MEDITATION: "Thy excellencies will I sing, O Lord; let me not be confounded."

BIBLE: Deut. 4:35. Isa. 45:6. John 21:15, 16, 17.

ASTOR LECT.: Page 104, to 2nd par. on page 105.

March the thirtieth

Our eyes are opened to behold the Good, the True, the Permanent. With eye single to Thy glory we know that there is nothing that is not pure; no picture that is not beautiful; no sound that is not harmonious; no supply that is not unlimited. We awake to know, and to realize from

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the very depths of our being that "God is not the author of confusion, but of Peace." "Whatsoever things are true, honest, just, pure, lovely, of good report,—if there be any virtue and any praise, *think on these things.*"

MEDITATION: "In the tabernacle of my God do I abide."

BIBLE: Prov. 24:10. Gal. 6:9. Heb. 12:5. Isa. 40:29, 30, 31.

ASTOR LECT.: Page 330, 1st par.

March the thirty-first

"If a man thinketh himself to be something when he is nothing, he deceiveth himself." Apart from God, man is a lonely cipher, neither adding to, nor detracting from Reality. The value of the cipher is dependent upon its relation to the One. Alone, or on the left side, it is without value; but when it is placed on the right side it increases the value of the unit. Even so, when man ascends to the consciousness of his unity with the One, does he sit on the right hand of God, the Father; and verily, in every thought and deed, does he "magnify the Lord."

MEDITATION: "My humanity proclaims Thy divinity, O God. Guide Thou me."

BIBLE: Matt. 6:13. II Tim. 1:7. Romans 8:38; 13:1.

ASTOR LECT.: Page 285, 1st par.

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"Blessed are the happiness makers! Blessed are they that remove friction, that make the courses of life smooth and the intercourse of men gentle."

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THE GLEANER

A Magazine Devoted to the Study of Truth and its Application to the Needs of the Individual

WILLIAM JOHN MURRAY, *Editor*
DANIEL M. MURPHY, *Assistant Editor*

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The First Church of Divine Science

W. JOHN MURRAY, Pastor

SERVICES are held every Sunday morning at eleven o'clock in the Waldorf Astoria Hotel, at Fifth Avenue and 34th Street, New York City.

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THE GLEANER

The Law of Supply

By W. JOHN MURRAY.

"My God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19.

That is a great question which is asked every day by many who are anxious to know to what extent they are privileged to use the Divine Law for personal purposes: "Is it right to invoke spiritual aid for material things?" We have been instructed whenever we are in difficulty to turn instantly to God in prayer, and many of us do this in some things; but in regard to matters financial, we hesitate lest we uconsciously use the most beautiful instinct of the soul for the most sordid reasons.

While it is true that it is better to err on the side of not prostituting prayer for mercenary gain, it is nevertheless as grievous a mistake to consider that material prosperity can be acquire only by material means, for this leads to the popular belief that prayer is limited to affairs of the soul and has no relation to that throught which so much of unhappiness and so much of sorrow is brought into our lives—financial lack.

Who shall say that with enough to meet his demands legitimately the embezzler might not have become an embezzler? Is it not reasonable to suppose that women have erred because of economic pressure, and not always because of natural waywardness? May it not be that poverty is as frequently the cause of drink, as drink is the cause of poverty? And added to all these questions may we not ask, since financial lack is such a frequent cause of sin, if, when all material means have been exhausted, we may not in the hour of our extremity turn to God with some hope of relief?

These are legitimate questions, and the answer to them is contained in all the promise of Holy Writ. It is for this reason that The Law of Supply would seem to be as applicable in overcoming poverty as in overcoming sin or

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sickness; otherwise the Law is limited, and this we cannot admit, for a limited Law is, in reality, not a Law.

If the law of mathematics should be reliable in all things except long division, it would be a failure in all things. If nature should germinate some seeds and refuse to germinate others we would say nature was partial, and in like manner if the Law of Supply can be called upon for increase of moral and physical strength, and not for increase of prosperity, then we are of all men most miserable, since so much depends upon having enough to render to Ceasar the things that are Ceasar's. If there is one desire that is more universal than another it is to be free from all worry and anxiety, and if there is one thing more than another that is productive of worry and anxiety, it is financial lack. In one respect financial lack is like God, for it knows no respect of persons. The scholar is as subject to it as the man who has no education. It is the common enemy of mankind, and this is why mankind has waged such a age-long war against it.

If we could analyse the motives of those who seem most intent on acquiring money we would probably find it is not so much that they desire great riches, as that they fear poverty, and this fear of poverty amounts to such an obsession with them that they work with feverish impatience to protect themselves against it. So great is this fear of poverty that long after men have accumulated fortunes they are so uncertain about keeping them that they cannot enjoy them, nor permit their children to do so. Until men know the Law they live in a world of chance, so that what they have today they may not have tomorrow, and this state of thought makes for anixety and unrest, and these will continue, no matter how much money they have, and, continuing, they form that 'element of uncertainty' which is as surely back of every failure as certainty is back of every success.

"My giant goes with me wherever I go," says a great writer. If our giant is the fear of poverty it will overshadow all we do and all we are. If a man's reliance is on his possessions, and not upon himself, it is only a question of time before his possessions will flee away. A cultivated man is not proud of his possessions if they have come to him by the accident of birth, or by trickery in trade. That

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only gives lasting satisfaction which comes to us as the result of the everlasting law of cause and effect. When we understand the Law of Supply we shall spike the guns of chance so that we shall not be afraid of their accidental discharges for we shall know that nothing can bring us prosperity but compliance with Law, and when this Law is complied with, nothing shall by any means take prosperity away from us.

When we understand the Law of Supply we shall know that God has not made some men rich and others poor, but that men themselves have brought about these conditions. There was a time when men believed that only the wicked could be prosperous in this world, and so the pious tried to get some comfort from the reflection that in the world to come they would get their compensation; that is, those who were rich here would be poor there, while those who were poor here would be rich there. Why should we declare that the good are necessarily miserable here, while the wicked are happy and prosperous? Is it that *all* rich men are unprincipled and *all* poor men virtuous? What explanation is there for all these unequalities unless it be found in Law? Can it be that there is not enough in the storehouse of God to supply all human needs, so that if the few have much the many must have little? Or is it that if every man in the universe had all that he requires he could not then exhaust the unlimited Source? It is the subtle belief that at the very Source of things there is limitation which leads to the delusion that one man can have more only as another man has less.

In our ignorance we would compel others to share with us under threat of wrecking the government, when all that is necessary for us to know is that there is enough and to spare at headquarters, and Headquarters is God. We would tap the irrigating ditch of our neighbor when all that is necessary is for us to connect with the reservoir itself. That form of socialism which would equalize things by force and reduce all men to a common low level is the very antithesis of that Christian Socialism which would elevate all men to the common, but very high, level of a more universal reliance on the Power within the Individual.

Because of the ignorance of mathematics among some would we reduce the superior knowledge of it on the part of the few to the level of the majority's comprehension?

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Would it not be the better part of wisdom to instruct the majority so that they, too, might draw without limit upon the principle without having forever to feel that their problems can be solved only by those who know more? Is the time never to come when we shall go direct to the Source? Or shall we always be dependent on the man higher up rather than upon the Thing higher than any man? It is only as a man learns to stand alone with the Law that he proves his supremacy, for so long as a man depends upon another man, and not upon the Mind of all men, he leans upon a broken staff and an undependable reed. In the experience of every man who is growing there comes a time when he grows away from relying upon the other man, or else other men disappoint him in such a manner that he is brought face to face with the fact that only the Law can save him, if he is to be saved. One day we must learn that prosperity and power, like the kingdom of heaven, are within, and that every appeal to anything less than the undwelling Infinite is a gradual lessening of that force in man which makes a man a vertebrate and not a jelly fish.

When men make excuses for not helping other men in their financial difficulties it is not always because they are selfish and inconsiderate, for back of all that seems selfish and inconsiderate on the one hand, and all that is discouraging and disheartening on the other, there is the working of eternal Law. It is written in the Scriptures that "God is a jealous God"; jealous, that is, in the same sense in which a fond father is jealous, who does not wish his children to ask favors of anyone but himself. When a human parent says to his child, "When you are in trouble, no matter what the character of that trouble, I want you always to come to me; whenever you are in need of anything I never want you to go to anyone else," he is reflecting what is called the jealousy of God.

One cannot read the promises without becoming conscious of the willingness of God to meet all our legitimate requirements, but this can be done only in the degree that we work in harmony with the Law of Supply and not against it. The reservoir from which we get our water will give us all we require, but we must turn the tap, and it is this turning of the tap which so few know how to do intelligently. It is nothing at all that the reservoir is full

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to overflowing if we do not draw upon it in accordance with mechanical requirements.

Most of us are like that half-witted boy to whom a great fortune was left, but who had not sense enough to make out a check to cover his daily needs. There is enough and to spare in the Father's house, but we feel as if we can draw upon it only by proxy. We are ignorant and we are timid, and so we send our friends to ask favors of the Lord as we send men of influence to get concessions which we fear we could never get for ourselves. In the days of our spiritual infancy this may not be so weak but when we grow to spiritual manhood more is expected of us. Then again there is a tremendous satisfaction in working out our own salvation in the matter of supply.

If we can once persuade ourselves of the fact that the Law is as willing to give as we are to receive, and only requires our co-operation to set in motion the stream of Abundance, we shall stop opposing the Law by negative thinking and let it flow through us as water flows from a higher level. The Law of gravitation operates in the mental as it does in the material world, so that if we send up a positive thought, a positive consequence will return to us, for this material force is no more to be counteracted than is any other natural force. In our effort to draw water through a pipe there is a right and a wrong way to turn the faucet. We might bruise our hands turning the faucet to the left but never a drop of water would we get. Notwithstanding God's promise that if we turn unto him we shall eat the good of the land, we must turn properly. One might turn into a safe in the desire to get what is in it but unless one knows the combination one is apt to be grievously disappointed.

The question before us is that of finding the combination which opens the door to the hidden treasures of God, and this combination we are discovering is the right use of the Word. If by the Word or Thought of God "the worlds were framed so that things which are seen were not made of things which disappear," then it follows that the creative power of the Word is the means to the end of improving, not only our morals and health, but of increasing our earning capacity at the same time. One thing should always be borne in mind, and this is that the talents God gives we must improve. We must not conclude that mediocrity

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can be compensated for by what is called "prosperity treatments." An irreligious man using his talents to the fullest advantage will succeed where a religious but unpractical man will fail. The perfect man is he who does not let his success interfere with his religion, nor his religion interfere with his success, but who sees in one the necessary complement of the other.

Properly understood, religion and success are the two things which God hath joined together, and which man attempts to separate at his peril. There is an apparent success without religion, but it is only apparent; and there is a religion which is not always attended with success, but this is negative and not positive. What the world is asking for today, and what the world has a right to expect, is a religion which answers the three-fold needs of spirit, mind, and body. The Bible teems with assurances of prosperity to those who work according to the Law. Why is it then, that good men are so frequently poor? It cannot be because they *are* good, therefore it must be because of some failure to take advantage of God's promises. The goodness of many a good man is often limited to his religious and domestic activities. He is an excellent member of the church, a man who can always be relied upon to perform whatever task is assigned to him as vestryman or usher. He is an ideal husband, father and friend, but with all these excellent qualifications he is a "timid saint" and lacks that fire and enthusiasm in business which some call aggressiveness. There are so many reasons for the proverty of good men that one ought not to have to attribute it always to the will of God. A man may be ever so good morally and yet interfere with the perfect working of the Law of Supply by a too negative attitude of mind.

It is astonishing how little it takes to misdirect the operation of Universal Law in the case of the individual who is not working in conscious harmony with it. Perhaps some of you read last year a newspaper article entitled "Spiders Stop Cable Service." It seems that cable communications between the United States and South America is being greatly interfered with by spiders' webs. Think of a spider's web interfering with the transmission of a cablegram. The explanation of it is that great masses of web are blown against the wires around which it becomes wrapped, and when this covering of web becomes damp,

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short circuits take place which suspend communications until this is repaired. Now, if such a flimsy thing as a spider's web can work such damage, it serves to illustrate what an accumulation of negative thoughts can accomplish in the matter of neutralizing the good that would naturally gravitate in our direction over the open wires of spiritual communication.

If the Law of Supply is static, as we believe it to be, then something is needed to set it in motion, and this something is our Thought. It is by Thinking that the individual gives direction to the Universal Energy and brings into his experience abundance or limitation. Our thoughts must not be forever contradicting themselves, as they do when they are now hopeful and again doubtful, for this is for one set of thoughts to cancel another set by antagonizing vibrations. If one should say today that two and two make four, and tomorrow say that two and two make five, it would lead to his own confusion. And so when one says today, "God is my Source of Supply" and tomorrow doubts it because he sees no *immediate* evidence of it, he is creating short circuits and thereby inhibiting that flow of prosperity which he set in motion by his first statement of Truth.

Just as two and two are always four as a mathematical truth, and can only become concrete as the boy counts his marbles and the man counts his money, so the abstract Truth that God is our Source of supply can only become concrete as we affirm this *unwaveringly*, and allow nothing to move us from our affirmation. For it is this affirmation which sets in motion, and keeps in motion, the static substance which manifests as visible supply. We see from this how it is that good men are so often poor, while bad men are so often rich. So long as a good man continues to affirm "My resources are limited" they will remain so, in spite of his goodness. The thickening cobwebs of his acknowledged, and not denied limitations, will be blown against the invisible wires of communication so that the very message of God that is *always* on the way will not reach him until he repairs the short circuit by a more constructive use of Thought.

Once let it be understood that the Law in not partial, and we will see that our prosperity or poverty is largely dependent on our intelligent or ignorant use of the Law.

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When this is understood we shall not covet our neighbors' goods, for we shall know that there are more where those came from. "All things come from thee, O Lord" is not religious cant, but as it is the declaration of the Eternal Truth that out from the Universal static substance all external things take their rise, and Thought is the agent in their manifestation on the objective plane. It is not because it is written in the Bible that we are to say, "The Lord is my shepherd, I shall not want," but because it is a statement of Law which was true before it was ever written in the Bible. This declaration of Law is not true because it is in the Bible but it is in the Bible because it is true, and it is for this reason that the Promises are to be relied upon.

According to our mental attitude we may expand or restrict the flow of supply, just as we may expand or restrict the flow of water from a reservoir. We cannot get unlimited abundance through the channel of a limited consciousness any more than we can get a three-inch stream through a one-inch pipe. The Law of Supply will serve us if we serve it, for in the Law all things are reciprocal. What we put in we take out, and nothing else. We shall decree (declare) a thing and it shall come to pass. Therefore let us decree the thing we want, and not the thing we fear, lest the thing we fear, and not the thing we want, come upon us.

By our *Words* we are justified, by our *Words* we are condemned, according to Jesus; therefore let our words be words of Abundance, and Abundance shall come unto us, for in this way we become "co-laborers with God." Putting our trust in the unfailing Law, our Supply shall come unto us as surely as the stone which is thrown into the air shall fall to the ground. By turning the faucet of Thought in the right direction the stream of God's goodness will flow with undiminished force, for is it not written, "The Lord (Law) shall open unto His good treasure, the heaven to give the rain unto thy land in His season, and to bless all the work of thine hand; and thou shalt lend unto many nations, and thou shalt not borrow?"

Consider the candle how it weeps its life away drop by drop that it may shed its light.

—*Abdul Baha.*

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Seeking the Christ Within

By Eleanor Foose

Each step along the way of spiritual understanding and the unfoldment seems more wonderful than the last, but most wonderful of all is the dawning consciousness that God, the I AM at the center, is all there is of each one of us. The illumination that reveals the Truth that there is only one Mind, and the only things that are real are the things of which this one Mind is conscious, brings with it the recognition of man's oneness with God, His true nature and the purpose of his creation.

In the beginning God, the All Good, Who knows only perfection and unlimited resource, has in Mind a beautiful work to perform, differing from any other, a desire to express His divine qualities in a new combination. He speaks the word—I AM—and a soul is created, an instrument through which He may manifest.

Words fail to express the humility and at the same time the exaltation which this glimpse of the inner man inspires. It opens up undreamed of possibilities, because we see that unlimited power and intelligence and capabilities are all at the center of our being, just waiting to be used. In the light of this understanding Paul's prayer for his students in Truth, "That ye may be filled with all the fullness of God" takes on a new significance. Now we see the untruth and the unreality of all our sickly and unlovely beliefs. If the undesirable things are not true of the I AM at the center, neither can they be true of the outward manifestation of the I Am.

Our idea of ourselves has been very much like a poor translation of a beautiful poem. Our trouble has been that we have not been in sympathy with God, the Author of every expression of Life. We have translated His perfect spiritual ideas in terms of matter instead of Spirit, man's original language. We have sadly misrepresented the ideas that are so lovely in Divine Mind.

With this new realization, we see that the I Am in us, the only thing there is of us, is absolute perfection, glorious Life, Divine Love and Harmony, and we rejoice, filled with awe and wonder. Now is the Christ born in us! From

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henceforth our faces are turned with all eagerness toward "the perfect man, the measure of the stature of the fullness of Christ."

In this greatest of all quests, the journey toward the realization of the Christ consciousness, there are as many roads as there are human beings dwelling on the earth, but all lead toward the center. Each one is guided on his way by the "still small voice" within. No matter how dark or winding the path, no one can lose his way. But in the degree that we keep our eyes fixed on the truth of Being and follow our path as trusting children, with joy and delight for the gift of perfect, glorious, successful Life the Father has bestowed upon us, will the way be made straight and plain. Since we are expressions of God, we know we cannot be separated from Him nor from our real selves. We cannot miss the goal, for the Word, which has gone forth for each one of us, cannot fail.

How many messages God has sent all down through the ages to assure us to this truth! Isaiah proclaims it in his positive declaration, "For as the rain cometh down, and the snow from heaven, and returneth not thither but watereth the earth and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it." Could anything tell us plainer than this, that we who are the Word of God made visible cannot fail? We may fall over the rough places or stray out of the path and be obliged to retrace our steps, but ever going before us is the vision of our inseparability from the Father.

When discouragements come and our own vision becomes dim, we are not left in darkness—we have a Way-Shower, whose light never fails. Not only has He told us that we have eternal life—that the end of the journey is the full consciousness of it—but He has gone before and demonstrated every step of the way. Gradually we learn from His teaching and from our own experience that the closer we keep our eyes fixed on the I Am at the center, the fewer falls there will be.

Over and over again the thought must be turned from the seeming evil without to the All Good within; but when

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this practice is established the hardest part of the climb is over. When the thoughts fly to the center at the first intimation of evil, we can go with confidence and joy.

After that the love we see on the inside will be reflected on the outside; the mists will begin to clear; the rough places will be made smooth. To our delight will we find it to be true that "Instead of the thorn shall come up the fir tree and instead of the briar shall come up the myrtle tree." More and more will we experience the joys of the kingdom right here and now by trusting the victorious I Am at the center.

The Call of the Spirit

Rise to the needs of the hour,
Each moment's task is supreme;
Eternal life is your dower,
Foretold in vision and dream.

Put out a hand to another
Let his thought be whatever it may;
The service of love to your brother,
Illumines, enhallows the way.

Life is just what we make it
So why be tearful or sad?
The era of peace and clear seeing
Is come to make all glad.

Divine love, Majestic, Eternal,
Will reign in all souls bye and bye;
Life's bounties, triumphant, supernal,
Will glorify here and on high.

So list to the call of the spirit,
Till its songs are evermore thine;
And life is Heaven Celestial,
In God's love, abundant, Divine!

—*Lawrence W. Rogers.*

The higher the ideal of yourself, the more rapid your spiritual growth; see yourself ideally as divine, and you will become it.—Archdeacon Wilberforce.

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Give to the Living

If we gave unto the living as we lavish on the dead,
Kindly thoughts and gentle phrases, tender words and friendly praises,
Blotting out all imperfections, holding virtues up to light;
If we left no daily token of our love and care unspoken—
Then would life be well worth living in a world all glad and bright.

If we offered to the living, as we heap upon the dead,
Fragrant flowers of affection, blossoms of sweet recollection,
Waiting not till hands are folded on the quiet, pulseless breast,
Then the passion of our pleading would not fall on ears unheeding,
Nor our tears fall, unavailing, on the weary form at rest.

If we gave unto the living as we lavish on the dead,
All our heart's long hidden treasure, all love's full, unstinted measure,
Adding, day by day, new jewels to the crown of human bliss,
Then life's burdens would weigh lightly, and the sun would shine more brightly,
And not Heaven itself were fairer than a world as glad as this.

—*Ida Goldsmith Morris.*

Shine on Me, Secret Splendor

Shine on me, Secret Splendor, till I feel
That all are one upon the mighty wheel.
Let me be brother to the meanest clod,
Knowing he, too, bears on the dream of God;
Yet be fastidious, and have such friends
That when I think of them my soul ascends!
—*Edwin Markham, in "The Shoes of Happiness."*

Do that which is assigned to you and you cannot hope too much or dare too much.—*Emerson.*

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A Spiritual Service Corporation

The deep interest displayed by sound, level-headed business men in the teachings of Divine Science is evidence of the change of mental attitude the world at large has undergone in the past five years. Previous to the great world war it was nigh impossible, if not altogether so, to arouse the leaders of American industry to think along any other channels than those closely allied to, if not already operative in the production and accumulation of wealth. But the great soul of American manhood has been touched by the silent impulse of God's wisdom, which, in Divine Science, is right thinking and living.

There is nothing anywhere more worth while striving to gain or attain than the sublime art of applied Christian living. This is but the reiteration of what has been said in the past, "Have that mind in you which was also in Christ Jesus." Men in all classes and occupations of life are now beginning to understand what that mind is, and what it means for every man, woman and child to know the operative as well as creative power of mind in and upon their lives. Not that the activity of that mind in them shall affect and influence their lives only, but that the life of the entire universe shall be led and directed by the mental expression each individual puts forth and exhibits.

Just as success in any undertaking depends upon efficiency and organization, so does the ultimate establishment of Truth in the minds of men everywhere depend upon the spirit of service and brotherhood among those who have the work of the Master at heart.

To this end it seems most important that our Men's Clubs of Divine Science organize and co-operate under the one standard of spiritual brotherhood, known as "The Men's Divine Science Club of America." This, we know, is a big task, but we are equal to it.

In the universal order of things this brotherhood is already established and we stand ready and willing to assist. Having organized our national club, we would elect our President, Secretary and Treasurer, as well as the necessary committees, to carry on the work. Field organizers would be needed to assist groups of men everywhere to join the Club. Literature of the proper kind and description

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would be obtainable from headquarters. A committee on topics and publications would supply all local branches with programs for the ensuing year as well as arrange for special meetings, speakers, conventions, etc. It might be well for the Divine Science Club of America to hold its conventions at the same time and place as the International New Thought Alliance. This matter could be taken up with Mr. Edgerton, president of the I. N. T. A. It is understood that the Men's Club is at all times in hearty sympathy and in accord with New Thought teachings, and that our aim and purpose is to promulgate the spirit of Truth and Unity to the fullest extent of our discipleship, believing in, and holding as the only true standard of right thinking and living, the teachings of the greatest Demonstrator that ever lived, Jesus Christ, Himself.

The splendid spirit which has been manifested in the meetings of the Men's Divine Science Club of Cleveland, Ohio, as well as in Philadelphia, New York and elsewhere, is sufficient to establish hopes for the assured success of a national organization of like character.

The world needs men, God-men; men who will think openly and fearlessly. Men who know how to let their light so shine that the world will see the Master everywhere and expressed in everything. There is need right now for just such a Men's Club as we anticipate; firstly, because we feel the world is hungering for the spirit substance which alone can satisfy the needs of the hour; secondly, because there never has been an organization of this kind where men could assemble to discuss from a purely scientific spiritual standpoint, the vital problems pertaining to their own as well as the world's salvation. May the wisdom of God guide and direct the Divine Science Clubs everywhere to do for humanity that for which they have been sent.

Let the various Divine Science Clubs, as well as groups of men and individuals who feel led to affiliate themselves with this national organization of Truth seekers, express their views and offering suggestions that might assist in the permanent establishment of such an organization.

Edward A. Lohman.

President Men's Divine Science Club of Cleveland, O.

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Spiritual Sunshine and Psychic Moonshine

By William Walker Atkinson.

In the teaching of the ancient occult and esoteric societies, brotherhoods, and orders, we find a constant reference to "the sun" and "the moon" aspects of occult teaching. To the uninitiated these terms may seem to have merely some astrological or perhaps astronomical significance, but the initiate knows that these terms are really figures of speech, or symbols, employed to convey the teaching regarding the two separate phases of occult teaching, i. e., the "spiritual" and the "phychic," respectively. These terms are in use today among students of the esoteric philosophies, and retain their ancient significance. The "sun" is always the symbol of the inner spiritual teaching, while the "moon" is always the symbol of the psychic phase of the teaching. But, by "spiritual" is not meant the religious emotionality which to many is indicated by the term—on the contrary, it implies the teaching which deals with the *spirit* or essence of things, and its manifestation thru the phenomenal or objective forms. And, likewise, by "psychic" is not meant the normal psychological or mental phenomena, but on the contrary it implies the abnormal and unhealthy subjective states of mind which have always existed to plague the teachers of true spirituality. The symbol of the "sun" has always stood for true knowledge and mental and spiritual strength, while the "moon" symbol has always stood for the weird, uncanny, abnormal, terrifying and unhealthy psychic phenomena which has served as the *ignis fatuus* or "will-o'-the-wisp" to delude seekers after Truth, which lures them away from the main road and into the morasses and quagmires of the abnormal psychic states. The sun has ever been associated with the life-giving power and sustaining strength, while the moon has ever been associated with unreality, falsehood, abnormality and unhealthy mental states. The Latin word for moon, *luna*, served as the root for the words "lunatic," "lunacy," and their derivatives—in the current idiom, "loony" and "moon-struck" are in common use, and need no definition, and the term "moonshine" is frequently used to indicate fanciful and unreal statements, teachings or theories.

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I have mentioned the above facts in order to explain why I use the terms "sunshine" and "moonshine" to designate certain opposing tendencies in the New Thought movement. History has repeated itself here, and we find the same old conditions which have ever confronted the teachings af the eseteric truths and inner teachings of philosophy and metaphysics. Starting with the "sunshine," and enjoying its beneficent rays, some of the New Thought folks have been attracted by the "moonshine" of psychism" and have been lured away from the main road—many have found themselves floundering in the morass and stuck fast in the quagmire. But the most annoying feature is that many of these "psychis" people and teachers boldly claim that theirs is the true spiritual teaching, and that those who refuse to follow them into the swamp marshland "lack spiritual understanding." This would be most amusing to those who know the history and principles of the esoteric philosophies, were it not so pitiful. When one sees well-meaning and honest people deluded into cultivating queer psychic "states" under the belief that they are "acquiring spirituality"—when one sees them striving to induce abnormal and unhealthy psychic "conditions" under the belief that they are "unfolding their souls"—then the pity of it all is realized.

I meet persons every week who seek to impress me with their wonderful "progress" in attaining these states of hypersensitiveness, hyper-aesthesia, hyper-suggestibility—they gaze at me in indignant wonder when I mildly mention the fact that I think that their progress has been backward. They regard me as one "lacking understanding of the higher truths," and again seek their accustomed mental opium-joints and dope-parlors. I have listened to some of the teachers who seemingly seek to bring about in their pupils the same state of mental daze—the same condition of vacant stare—as they, themselves, have acquired. Those who are familiar with the final condition of some of these blind leaders of the blind—these evangelists of "psychism"—need no further lesson, but alas! those who flock around and after them do not know of these things. One has but to gaze into the eyes of these people to see the facts—their eyes fail to show the sunshiny radiations of strength and normality—their eyes reflect the "moonshine" which is within their minds, the dazed, dreamy, far-away stare of those who bask

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in the light of the moon. "By their fruits shall ye know them!"

True New Thought has nothing to do with these states of "moonshine," nor with the teaching which induces them. True New Thought belongs to the "sunshine" side of life—it strengthens all those upon whom its rays fall—it arouses the spirit, stirs the mind into activity, and causes the soul to blossom and bear fruit. It has nothing whatever to do with the baleful, ghostly glare of the "moon" side of things, which is but a distorted reflection of the true light. The "moonshine" never caused anything to grow, on any plane of being—there is no strength to be extracted from its rays. The sun governs the plane of *natural* growth and development—avoid anything that seems *unnatural,* in teaching or practice. There is always a *positive* and a *negative* side, phase or pole to everything—the "moon" side of things is this *negative* side of things which it is well to avoid. It is not necessary to *fight off* these "moonshine" things—just let the rays of the "sun" fall on them and they will disappear at once, just as the rays of the sun neutralize those of the moon.

Let us ever hold fast to the *positive* side of the teachings of Truth and not allow ourselves to be deluded by the *negative* aspect. The test is ever: "Does this make me *stronger?*" Whatever weakens one's mental or physical power it *not* Truth. Avoid, as one would a pestilence, the psychic "dope" when it is offered you. Refuse to deaden your mind and soul with the psychic opiate. Refuse to indulge in the psychic "jag." Refuse to develop (?) strange "states" and "conditions," even though they be labelled with the name of "higher consciousness" or "the silence"—the real "higher consciousness' and "the silence" are far different things, and have nothing of the mental cocaine, morphine, hasheesh or "loco-weed" in them. Let us adopt the Sunflower as our emblem, and leave the Deadly Nightshade to those who love it.

—*From Gale's Magazine.*

"In reading, meditate on each half page; rest like the bee on the flower and draw the good from *Truth.* Those who run apace cannot improve by what they read, any more than the bee can draw out the juice of the flowers by merely flying over them."

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The Divine Strategy

No soul can be forever banned,
  Eternally bereft;
Whoever falls from God's right hand
  Is caught into His left.

—*Edwin Markham.*

I regard Mind with as much reverence as I have ever regarded the infinite Cosmic Universe out of which all mind is born. With overwhelming awe I meditate upon the star-studded expanse, with systems of worlds floating therein, and doubtless filled with life—systems of worlds that in presence of Eternity come and go like bubbles upon the stream, but it is with still deeper awe and reverence that I turn to that Awareness in me which is conscious of every passing conscious state; which observes critically, and with abolute justice, the phenomena of mind as they are imperfectly and partially exhibited to me in my consciousness; and I feel that if there be an intelligent purpose or Consciousness at the head of that which has eternally filled unlimited space, then to the extent that I learn the truth about mind, to that extent I become acquainted with the power that is regnant in nature. Whatever of purpose or plan there is in the whole or in any part of the universe must be due to mind, and whatever you and I may achieve for self or others must be due to the activity of the mind functioning in us; and this mind which takes place in us, and of which we become aware, is as much a cosmical process as is the flow of the tides or the evolution of the universe. A knowledge of your own mind and how best to use it is your only possible guide, for what can never come to your consciousness can never be a part of you or for you. Mind is the path to the goal of all possibilities. This is the age of the apotheosis of Mind.—*Prof. Elmer Gates, in "The Mind and the Brain."*

"Doant 'e spile today's blue skies wi' tomorrow's clouds."

If you do ill the joy fades with the pains;
If well the pain doth fade, the joy remains.

—*George Herbert.*

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Sermonettes with Meditation and Correlative Reading

April the first

O Lord, our Lord! How excellent is Thy name in all the earth! Immortal man walks in the vineyard of eternal Joy, Peace, Harmony and Love. The roseate hues of the morning sky and the sunset's golden glow greet him with the splendor of Thy majesty. The birds sing his welcome, and flowers adorn his pathway with blossoms.

Yea verily, hast Thou made him a little lower that the angels and crowned him with glory and with honor!

MEDITATION: "I will claim my inheritance through the Love which the Father hath bestowed."

BIBLE SELECTIONS: Psalm 8; Rev. 21:7.

ASTOR LECTURES: Page 117.

April the second

Blessed are the pure in heart, for they shall see God. Purity of thought and act has been the precept of all religious teachers. Impurity is the scum which hides the imprisoned soul from the radiance of Spirit's beneficent rays. Sordid thoughts that lurk within the temple of the mind besmirch the windows of the soul, and man knows not that he bears that "light which lighteth every man that cometh into the world."

In the Secret Place of the Most High, only he whose mind is attuned to the heavenly vibrations can commune with the Father Which dwelleth therein. The highest vibration is Love, and he who would ascend to the pinnacle of conscious union with the Father must be consumed in the transforming flame of Divine Love.

MEDITATION: "Grant me a clean heart, O Lord, and renew a right spirit within me!"

BIBLE: Psalm 24:3, 4, 5; I Tim. 1:5; 3:9.

ASTOR LECT.: Page 249.

April the third

Would you live the Perfect Life? Would you feed the poor, heal the sick and raise the dead as did the lowly

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Nazarene? Would you have the chief of sinners and the most holy saints find comfort in your presence, and little children flock to greet you as you pass by? Then live the life which Jesus lived. Think the thoughts which he thought. See yourself as the Divine Son of the Most High to whom all things in heaven and on earth are given, and you shall enter into the realms of the "just men made perfect."

MEDITATION: "Let me be conscious of that Perfect Mind."

BIBLE: I Kings 8:61; Luke 6:40; Matt. 5:48; 19:21.

ASTOR LECT.: Page 82, first paragraph.

April the fourth

Desire is the invisible drapery which separates us from that which we shall ultimately become. It is the vesture of the soul as it evolves to conscious immortality. Desire which seeks self-gratification enshrouds the soul with so sombre a veil that even the effulgent Light of Spirit cannot pierce it. In its highest phase, desire is aspiration. Then lift thine eyes unto the hills O Soul, and blot out all desire save the desire to be as thy ideal, and verily, as thou thinkest in thy heart, so shalt thou be.

MEDITATION: "My one desire is to *be,* O Lord; and *being,* I shall *know* and *do.*"

BIBLE: Psalm 63:1; 119:40; 174.

ASTOR LECT.: Page 251.

April the fifth

Faith is that golden cord which leads directly from the heart of man to the throne of God. A perfect life is the noblest expression of a perfect faith. It causes us to *live* that which we believe. It is the pathway which leads into the Edenic Garden, there to eat of the tree of *knowledge* of the goodness of God. We *are* that which we *believe;* but we shall become that which we have faith that we can become. Only by using that faith which we have can we ever attain to an understanding of divinity.

MEDITATION: "I walk by faith."

BIBLE: Rom. 1:17; 4:20-22; I Cor. 16:13; Gal. 3:11, 26.

ASTOR LECT.: Page 102, first par.

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April the sixth

"The end of knowledge is to *know* God, not only to believe; to become one with God, not only to worship afar off. Man must know the reality of the Divine Existence, and then know that his own innermost Self is one with God, and that the aim of life is to realize that unity. Unless religion can guide a man to that realization, it is but as sounding brass or a tinkling cymbal."

Religion, then, is personal. In man's innermost Self he has always been one with the Father, and only when he brings the inner to outward manifestation, will he in reality become a "god, and son of the Most High."

MEDITATION: "The Father is in me, and I am in the Father."

BIBLE: Dan. 2:21, 22; Matt. 7:21; 11:27; John 17:20, 21.

ASTOR LECT.: Page 128 to end of chapter.

April the seventh

"We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world began;" thus proclaimed Paul in his message to the Corinthians. The Pearl of great price is not one upon which the multitude can gaze, for it cannot be seen by fleshly eyes. It is hidden from the gaze of monarchs, and even the princes of intellect have not the understanding to fathom its mystery, but "God hath revealed unto us by his Spirit." that "the glory of this mystery" is "Christ *in* you."

"The things of God knoweth no man but the Spirit of God," and it is this Spirit of the Perfect Christ within that links the heart of man indissolubly with the heart of God and transforms all into His ineffable Likeness.

MEDITATION: "The Christ *in* me, is my hope of glory."

BIBLE: John 3:5; 4:23, 24; Rom. 8:9-17.

ASTOR LECT.: Page 271, last par.

April the eighth

The Cross which Jesus bore on Calvary did not constitute the price of universal redemption. The equation which he solved was completed by the same rules which are given us. In the proportion that we apply the same Law will we bear the same Cross, and as we climb the steps to

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conscious unity with the Father, the cross of shame becomes transformed into the glorious Cross of Love, and the crown of thorns is exchanged for a Diadem of Service. Jesus drank the dregs of the bitter cup, and he who would "overcome the world" must be prepared to taste it also. Let me be strong in the faith, for "henceforth there is laid up for me a crown of righteousness."

MEDITATION: "My strength to conquer is in Thee, O Lord."

BIBLE: Matt. 10:38; 16:24, 25; Luke 14:27.

ASTOR LECT.: Page 265 to middle of page 266.

April the ninth

In Silence God speaks to the heart of man. In Silence the flood gates of Spirit are opened, and if he will, it is then that man may gaze on that ineffable One, and sip the elixir of Everlasting Life. The mind of man is the distributing station of the power-house of God. In the Silence, the mind enters the sanctuary of the Secret Place of the Most High, and there communes with its Father in Heaven. Thus it is, in proportion to his understanding, "He that prayeth in secret, shall be rewarded openly."

MEDITATION: "The Father Which dwelleth within, answereth my prayers."

BIBLE: Matt. 6:5-8; 10:20.

ASTOR LECT.: Page 70, first and second pars.

Apirl the tenth

Appreciation is that faculty of the human soul which intuitively, recognizes the value of that appreciated. Hence, it follows that one's capacity of appraisal is indicative of his own appreciative value. Only like can know like, and on this truth is based our sure hope of divinity. If man had not the Divine Spark within, how could he know God? Then let us rise to the consciousness of God-hood, and build into our conscious existence the characteristics of God-likeness, and verily, we shall be made perfect, even as the Father in heaven is perfect.

MEDITATION: "My mind is stayed on Christ."

BIBLE: I Cor. 8:3; 13:12; 2:16.

ASTOR LECT.: Page 36, to end of chapter.

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April the eleventh

Self is the serpent which would betray man's soul into the hands of the enemy. No man liveth unto himself alone, and not until he sees all that is bound in One Inseparable Unity, can he dwell perpetually in the Garden of Eternal Bliss, or taste the joys which reign in the heaven of Spirit. The hand which lifts the latch into the realm of the Land of Love is the same which must close the door to thoughts of self.

MEDITATION: "I and my Father are one."
BIBLE: Matt. 16:24-27; Phil. 2:13-15.
ASTOR LECT.: Page 129.

April the twelfth

To the hills whence cometh my help will I lift mine eyes; for in a universe which is spiritual, my refuge cannot be found in things material. I will arise and go to my Father in Whom is Life, Love, Abundance. Each thought that ascends to the throne of God is a step nearer to the mountain's height; and each obstacle overcome is an advancement toward the goal of conscious immortality.

MEDITATION: "The Lord is my salvation, my strength and my health."
BIBLE: Psalm 46:1; 62:2-7; 94:22.
ASTOR LECT.: Page 275.

April the thirteenth

"Eye hath not seen, ear hath not heard the things which God hath prepared for them that Love Him;" and it is only as we become conscious of this Infinite Love, rely upon it, and manifest it, that we can see its wonders externalized in perfect health, radiant joy, and sweet harmonies. "Perfect Love casteth out fear;" so be not afraid of anything that would seem to disturb, for behind the appearances of things the Love of God is streaming, and in the consciousness of Its presence, nothing can come nigh thee.

MEDITATION: "Divine Love is my buckler and shield. It guides me in all my ways."
BIBLE: Rom. 8:35-39; I Cor. 2:9, 10.
ASTOR LECT.: Page 149, last par.

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April the fourteenth

Think not, O Soul, that thou canst wing thy flight to the uttermost ends of the universe on the pinions of unserving Love! If thou wouldst have it said, "Well done, thou good and faithful servant," thou will fling thoughts of self to the uttermost bounds and seek thy God through doing Good. Place thy heart upon the Cross, and bear thy brother's shame! The highest peaks are measured by the lowest depths, and if thou wouldst ascend to the realm of Spirit, forget not those in the valley below.

MEDITATION: "I am my brother's keeper."

BIBLE: James 2:8; I Thess. 4:9; Gal. 6:1, 2.

ASTOR LECT.: Page 94, 3rd and 4th pars.

April the fifteenth

O Lord, my Lord, Thou *art* my strong defense, my shield and my buckler, and in Thee will I trust! Though an host encamp about me, yet will I not fear, for Thou art with me. Thy rod and Thy staff, verily, do they comfort me!

In the consciousness of Thy Love I face the darkness of the abyss unafraid, for I know that it is there that the last shadow of mortality shall be transmuted into divine immortality and shine forth in resplendent glory as a ray of Thy effulgent Light.

MEDITATION: "Clad in the armor of Divine Love, nothing harmful can come nigh me."

BIBLE: Psalm 91.

ASTOR LECT.: Page 149.

April the sixteenth

He who would live the ideal life must first enter the Hall of Divine Imagery and gaze on the perfect pattern which the infallible architect reveals to him there. Life melts away and is swallowed up in the world of material seeming unless the image of perfect wholeness be kept constantly before the vision of the inner eye. Gaze on the Ideal, but dream not idle years away in contemplation thereon. Return from your vision filled with the consciousness that you are *now* that which you desire to be and with the fog of doubt will disappear the intervening years, and you

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shall behold in yourself that which you saw in your Ideal, and with head erect shall enter into the kingdom of the Eternal Now!

MEDITATION: "My Ideal is the Perfect Christ within."
BIBLE: Matt. 10:26, 27; I John 4:4-8.
ASTOR LECT.: Page 122 to middle of page 123.

April the seventeenth

"Watch and pray!" The demons of darkness lurk about on every side to ensnare him who glimpses the light of day only dimly. As darkness flees before the approaching sun, so does error disappear before the search-light of Divine Love. Then *pray* for that illumination in which no darkness can abide, and in every act *watch* for the Sun of Righteousness and follow its gleam into the paths of all Truth.

MEDITATION: "Guide me, O God, that I may know only Thee."
BIBLE: Luke 21:36; Matt. 24:42-51; Mark 14:33-41.
ASTOR LECT.: Page 71 to end of chapter.

April the eighteenth

To whom but Thee can I turn, O God? In all the universe there is nought else, for Thou art All in all. When the mind grasps the truth that nothing can exist outside of His Perfect Wholeness, it sees itself as a channel for the outpouring of Divine Love, which finds expression in a noble life of service,—the practice of the Law of Brotherhood! Man is the apex of God's creations, and as the highest numeral in the scale of Being, he should manifest his God-given powers to the glory and honor of his Creator by serving those who know Him not.

MEDITATION: "My strength is in the Lord."
BIBLE: Psalm 118:14-24; 46:1-3.
ASTOR LECT.: Page 255.

April the nineteenth

Prayer is the ardent desire that every way of life be Light. It is the chariot which draws the heart of man to the throne of God, and transmutes human life into Divine

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Substance. Prayer is the lens through which man beholds his ineffable union with the All-Perfect One and, as a valiant Son of the Most High, seeks to do his Father's will. His knowledge is power, for he knows that, "Lo, I have come to do Thy will, O God. I am content to do it; yea, Thy Law is within my heart."

MEDITATION: "Send out Thy Light and Thy Truth, O God. Let *them* lead me."

BIBLE: Psalms 25:5; 26:3; 40:11; Acts 6:4; Col. 4:2.

ASTOR LECT.: Page 69, first par.

April the twentieth

Forget all but the Love of God,—for in truth His beneficient Presence is all there is. Dwell in this consciousness, and in the One Supreme Reality wilt thou abide. Verily, the Lord our God is One God, and there is naught beside Him! In Him is Life, Love, Beauty, Health, Harmony, and Happiness! In His Ineffable Goodness will I trust!

MEDITATION: "My soul waiteth on the Lord to do His bidding."

BIBLE: Eccl. 2:26; John 1:4; 5:26, 27; Psalm 62:5-7.

ASTOR LECT.: Page 279, first par. to middle of page 280.

April the twenty-first

He who would become his brother's keeper in the household of the Lord, must be so imbued with the spirit of brotherly kindness that he will not seek to measure his brother by the standards which he has set for himself. Just as all roads lead to Rome, so do all paths lead to God. Some may take a winding path and view the panorama of earth's existence with leisurely gaze, while another follows the guiding star up the roughest steep and over the deepest canyon to the mountain's lofty peak. Yet from the height both behold the same ineffable view and there mingle and intermingle in that "sea of glass, like unto crystal."

MEDITATION: "I am come not to be ministered unto, but to minister."

BIBLE: Matt. 20:26-28; 22:36-40.

ASTOR LECT.: Page 85 to middle of page 86.

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April the twenty-second

True it is that Love is the Universal Solvent; but that love which seeks to gloss over every ripple, which would veneer the realities of Life, is not *Love*. True "Love seeketh not her own," but that love which would smile away the vicissitudes of life is not the sort that "suffereth long and is kind." Love without Justice is prostitution, and we must be so kindled with that flame of Divine Love that "they seeing our good works," shall become intoxicated of the Spirit, and run, leaping forth, to do the Father's will.

MEDITATION: "Divine Love is my Shepherd; no good things shall I lack."

BIBLE: I John 4:4-21.

ASTOR LECT.: Page 107, first and second pars.

April the twenty-third

Nobility of act must be preceded by nobility of thought, If you would express the grandeur of a Divine Humanity, you must immerse yourself in an ocean of thought whose every ripple is charged with the Spirit of Divine Love.

Nobility is born of the soul. He who enthrones the Christ Love in the sacred precincts of the soul, has, indeed, gained the privilege of mingling in a Royal household,—one whose Law is Love, and whose watchword is Service. Few there are who enter therein, for "Strait is the gate, and narrow is the way," but he who seeks in the spirit of Truth shall find it.

MEDITATION: "Give me an understanding heart, O God, that I may do Thy will."

BIBLE: Prov. 16:16-24; Matt. 7:14.

ASTOR LECT.: Page 16, second par.

April the twenty-fourth

The body is the implement of the soul; yet throughout the long ages it has been considered the *all* of man. That "Ye are the temple of God, and the Spirit of God dwelleth within," has fallen on unheeding ears, and man has paid the penalty for his short-sightedness. The race *is* to the swift and the strong, for he who would obey the high commands of the Spirit within must possess a strong and ready

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steed. The soul must have an acceptable dwelling place, and unless its temple is dedicated to the "high-calling," it cannot declare fully the glory of its Creator.

MEDITATION: "My life is consecrated to service for Good."

BIBLE: Romans 8:1-10; Heb. 12:28, 29.

ASTOR LECT.: Page 80.

April the twenty-fifth

Pythagoras said, "Know thyself," and truly he who understands the mysteries of his own Being has risen to an understanding of God, for the two are in reality one. "He that ruleth himelf is better than he that taketh a city," and in the proportion that man is able to rule himself accaccording to the Law of his spiritual nature, will he rise above the petty fears and annoyances which now possess him. Man is only a creature of circumstance so long as he refuses to train those unlimited powers which lie implanted in the depths of his soul. "Know thou of Self the powers, O thou perceiver of external shadows," and you will discover that you are on your homeward journey to the heart of God.

MEDITATION: "I am no more in bondage, but am free with the freedom of Christ."

BIBLE: Matt. 6:30-34; Gal. 4:6-31.

ASTOR LECT.: Page 127, first par.

April the twenty-sixth

Would you be the victor in every battle on the plane of existence? Would you enjoy perfect health, radiant happiness and abounding prosperity? Would you play the part which the Divine Playwright intended you should play, or would you masquerade as a clown on earth's stage? Then unite your Will to your Desire and cling to that Great Universal Mind which has placed you in ideal settings; has surrounded you with every luxury; in fact, has given unto you the kingdom, if you will but make ready to receive it. Prepare your vessels for the inflowing of Divine Love, and verily will yours be a Life Triumphant!

MEDITATION: "Thy ways are my ways, O God; Thy will, my will."

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BIBLE: I John 5:4, 5; Matt. 5:3-10.
ASTOR LECT.: Page 15, last par. to middle of page 16.

April the twenty-seventh

"Lift up your heads, O ye Gates! And the King of Glory shall come in!" Verily, verily will the King of Glory enter if thou wilt but lift up thy head and bid Him welcome into the tabernacle of thy soul. It is His rightful dwelling place, and blessed is he who restores Him to His own. Then "make straight the pathway of our God," for in triumph will he come to be thy King and reign supreme over all thy ways. Prepare the festive boards and grant Him royal welcome, and the Lord of lords, who is the King of Glory shall come in.

MEDITATION: "Create in me Thy acceptable dwelling place."

BIBLE: Matt. 18:3-9; Rev. 3:20.
ASTOR LECT.: Page 115, first par.

April the twenty-eighth

The mind of man is the mould in which the ideas of God are cast. He who would attain the highest round on earth's ladder must see that there are no flaws in the vessel which holds his creative capacities. God is the Principle of Creation; therefore, in the degree that man becomes God-like will he be able to think His thoughts after Him, and become conscious of His own creative capacities. Awake then, O Soul, to thy God-given powers! Dominion is thine if thou wilt but cleave to that One Eternal God and make thy mind an acceptable dwelling place of His Most Glorious Majesty!

MEDITATION: "With the One Mind and the Only Thinker, I am One."

BIBLE: Gen. 1:26; Matt. 28:18-20; II Cor. 6:14-18.
ASTOR LECT.: Page 122, first par. to middle of page 123.

April the twenty-ninth

"For God so loved the world that He gave His only begotten son." He who would be God-like must incorporate into his conscious existence those qualities which characterize God. Immortality is *now,* and in the degree that man

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lives the God-like life, does he so love the world and give himself for it. Love is the great fountain from which the Life Universal flows, and he who would practise the brotherhood of man must be charged with the electrifying current of Divine Love.

MEDITATION: "I am a channel for Divine Love."
BIBLE: I John 2:10, 11; 5:2, 3; John 17:25, 26.
ASTOR LECT.: Page 82, second par.; 83, first par.

April the thirtieth

Man lives in a world of conditions because he has failed to know and to understand the Great Law which operates beyond the vision of the physical eye. As long as man's world is one of conditions, he must expect to suffer the conditions of his own creating. In the proportion, however, that he glimpses the reality of his own Being as a Son of God will he rise above the world of conditions and dwell in the realm of Cause. God, or Good, is the Cause of all that is, and the effect must be ever like its Cause. Then will man be conscious of his powers, and he will, in truth, become an inhabitant of that new earth where pain, sorrow, sickness and death are unknown.

MEDITATION: "There is One Cause, One Creator, even God."
BIBLE: Phil. 4:10-13; John 5:19-26.
ASTOR LECT.: Page 46.

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The First Church of Divine Science

W. JOHN MURRAY, Pastor

SERVICES are held every Sunday morning at eleven o'clock in the Waldorf Astoria Hotel, at Fifth Avenue and 34th Street, New York City.

There is always excellent music. All seats are free.

On Wednesday evening at 8.15 Mr. Murray gives Bible interpretations. There are also short talks of thanksgiving from those who have been benefited by Divine Science.

Month by month, an increasing number find this Church home a place of friendliness, comfort and inspiration, because here they hear a message that upbuilds and liberates them.

A Cordial Welcome
Extended To All

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THE GLEANER

The Creative Power of Thought

By W. JOHN MURRAY

All things are made by Him (Mind) and without Him was not anything made. John 1:3.

There is one fact that is slowly but surely dawning on human consciousness, and this is that if man was made for anything it was for happiness; but few would ever know it by merely looking at the average man. For the most part we appear to be very serious. We wander through our little world of personal responsibility unmindful of the fact that others are "up against it" too, and we do not realize that such a condition is not the worst thing in the world, providing we know what is back of us in the great push. We may not look like Atlas, the god who was doomed to carry the world on his shoulders because of his antagonism to a god greater than himself, but we often feel like him.

Standing too close to our personal self, it seems as if no man has ever had so much to contend with as we, and we marvel that our trubles are so unevenly distributed, and that the largest portion has come to us, without any sepcial reason for it. Our corrections seem all out of proportion to our conduct, especially when we compare ourselves with other men to our moral advantage. If we were made for happiness, the question naturally arises why do we not get more of it? This is a perfectly natural query and as we develope a little more common sense we get the answer to it. Some answers cannot be received until the mind is able to comprehend, just as there are certain foods which are natural and nutritive but which cannot be fed to babies.

Man was made for happiness as a piano is made for the playing of sweet music, but we all know what a child gets out of a piano who stands before it and strums on its keys or runs its fingers up and down the key board. Under such conditions a piano becomes a dreadful thing, nothwithstanding it was created to express the divinest harmonies.

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It is all a question of knowing how to use a thing as to whether we shall get harmony or discord out of it, and this is as true of Thought as it is of a musical instrument.

Progress does not consist in creating things quite so much as it consists in learning how to use things. All down through the ages the race has been learning how to use things so that prosperity is the result of using such things as we are surrounded by, rather than adding to the sum total of the world's provisions. We did not create the stars, but we have learned to shape our course by them so that we traverse the Atlantic with as much certainity as we walk about a city. We did not create wood or iron but we utilize them to better advantage than did the cave man. We create neither wind, water nor electrical energy, but we use these more productively than our forefathers. We do not create Thought, but we are using it more scientifically than the Esqiumau, but nothwithstanding this we are not using Thought scientifically enough.

We flatter ourselves that we are living in a practical age and that we are a practical people, yet we use only a tithe of the power with which we have been endowed. We utilize the power of Niagara and harness the forces of visible nature, while the invisible energy of the Holy Spirit waits at the door and we provide no medium for its constructive distribution. So far the intellect has accomplished great things on its own responsibility, but it must now become hitched to Divine Mind if it would accomplish the greater things of which the world is so sadly in need. The Realist must now learn what is *really* real, so that he will not forever continue to make the mistake of taking the shadow for substance. The foolish man who affirms that "Might is right" must know what might is, otherwise he will give prepronderance to muscle over mind, of military over moral force, and the awakening will be terrible.

In our determination to be practical let us be wisely and not foolishly so. We exercise all sorts of precautions to prevent thieves from breaking in and stealing our material property, but we are not half so practical in the matter of locking the door of the mind against the silent influences which would enter and rob us of our peace, power and purity. We aquire pearls from the depth of the sea at great cost, but the Pearl of Great Price, which can be found only in the Ocean of Meditation, we overlook,

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until some great calamity forces us to turn within our souls for solace and strength. The things that come from afar off we endow with a fictitious value, not realizing that Faith and Love and Truth, which are qualities of Thought, are *in* us and seeking to express themselves in our daily lives, vocations, and avocations. These agents of God are swifter than the carrier dove, and when sent out from the ark of an expectant mind they will bring us back the answer to our prayers and the supply for our needs.

In addition to all our activities and uses of natural forces let us not neglect to utilize the ever-running stream of Infinite Wisdom. The miller who uses the water of the brook to turn his mill-wheel, may neglect in his hour of trouble to turn the Water of Life into his stream of consciousness so that his mental machinery will not be stopped by the accumulated sand of sorrow; yet this Water of Life, which is Divine Understanding, will propel his mental machinery in the right direction as surely as the water from the dam will propel the machinery of his flour-mill. The average man who uses electricity to summon a servant or who ascends from the first floor to the third by merely pressing a button, dispensing with the servant altogether, might just as easily, when drugs give no relief and when operations fail to remove the offending obstructions, press the button of his own faith in God and let the force of Divine Love sweep everything that is clogging the channels of consciousness into the sea of oblivion or the bottomless pit of extinction.

We freeze water by artificial—but by scientific—means, we liquify air and preserve our foods by methods wholly revolutionary, shall we not, then, employ that which makes for all these inventions, to tap the higher resources than those which are merely material? Is Thought to be forever limited to the machinery of mills, while the mechanisms of the muscular and nervous systems of man are to be forever at the mercy of accident and old age? Shall we repair our automobiles and sewing machines by mental ingenuity, while the delicate machinery of the body is limited to medical and mechanical reconstruction?

These are important questions, for upon the answer to them depends our condemnation or restoration. Faith is the builder, the architect, and the body is the house. If our faith is weak we shall have a weak house, a house which

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has neither a good foundation nor sufficient resistance to the winds and rains of adverse opinion. If, on the other hand, our faith is strong in the conviction that "God is our health", we shall build our house (body) on a strong foundation, and all the forces of evil shall not prevail against it. We may not see *how* Faith, the Architect, works, but if we let it have sway, it will turn out a good job, we may rest assured. When an architect builds a house he first uses what is called unskilled labor in order to clear the ground for the foundation; but he never uses a pick or shovel. Next he puts the masons at work; but he never puts a stone in place. Brickmakers and bricklayers make and lay an enormous quantity of bricks, but the architect never touches a brick. Then come the plasterers, painters, and decorators, and in time the house is ready for occupancy. The architect has not found it necessary to touch any of the material of which the house is composed, yet we call him the builder of the house. It is in this way that Faith builds a healthy body. Faith clears away the debris of fear and doubt and thus makes ready for the laying of the new foundation in consciousness, the foundation of great and unyielding trust in God; but Faith uses neither pick nor shovel in the process. Faith builds on this foundation of trust in God and there arises a building, or body of strength and agility, where before there was debilitated frame building which could not resist cold and wind, but which shrank at the approach of these as does a timid creature at the advent of a brutal one.

Faith gives us the power to eat what is set before us without fear of injury, but it never touches our food. Faith enables us to take exercise when it seems physically impossible and thus strengthens our muscles and compels deep breathing, but it never walks for us nor pulls the chest weights. Just as the house cannot build itself, no matter how much stone or brick or plaster there is, and no matter how much unskilled labor there is on the premises. so the body cannot build itself no matter how much food there is, and no matter how many gymnasiums there are. It is for this reason then, that since we boast of our practicality, we should be practical in the broadest possible sense. for no man is practical who leaves the architect off the job. No man is practical, really practical, who does not study the Creative Power of Thought. A man may have a measure

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of success who does not so study, but it will be the success of a row-boat by comparison with a naptha launch.

We argue that the Power of Thought works both ways, and we may also argue that Thought is something which comes unbidden, but we need to learn that Thought is like the miller's brook, it is constantly pursuing its stately motion and, like the miller, we must give it such direction as will make for health and happiness, instead of sickness and misery. The stream of consciousness is like a body of water which flows by the door, which we may use to water our gardens or let run to waste, so far as we are concerned, but which some other man will use to beautify and render attractive his patch of ground.

That Thought may work in opposite directions according to our intelligent or unintelligent use of it is true, but this is only an argument in favor of using it intelligently. One man may think he is a king, and strut about in regal pomp until he is finally incarcerated in a lunatic asylum, but think of all the men in the world who are really the sons of the King of Kings, deluding themselves into the belief that they are just so much matter with a little pulpy substance in the top of their heads which will presently give way under the strain of anxiety. We are all unbalanced so long as we believe that matter is superior to Mind. We are all foolish until we preceive our unity with God.

The creative power of thought is not a new discovery. It antedates history, for thought makes history as a fire makes a smoke. Thought was really hoary with age before men learned to communicate it by means of the pen. What is happening now is that men are investing it with a new value. We no longer confine its uses to what is popularly called the arts and sciences, for it is now known that Thought has its own peculiar healing virtue, as it has been long admitted that it has its own way of making, "the whole head sick, and the whole heart faint". The psychology of the schools is good mental food for children; what strong men need is the psychology of Christ. It is all very well to learn that fear, anger and hatred, do not cease at the end of these emotions, but that they tend at once to translate themselves into some form of bodily disorder; for it is now a matter of professional knowledge that these sinful emotions act immediately and injuriously on heart, liver, lungs, kidneys and stomach. So powerful is Thought in the pro-

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duction of disease that one does not have to be hateful or angry in order to become diseased; all one has to do is to give way to grief and worry and the effect of these will presently manifest itself in insomnia and indigestion.

Before psychology became an accepted Science, the relation between the emotions and bodily disorder was not so clearly defined; today the man in the market place knows it or believes it. He does no need argument to convince him; what he wants to know is how to avoid it all, or get out of it if perchance he has *not* avoided it. This is no small gain to the world that such a large percentage of mankind has arrived at the conclusion that "Thoughts are things", and the most momentous things in the world. It becomes easy when once we know that envy and hate can make a man sick, to appreciate the fact that Love and Joy can make him well again. That was a wise physician who, after listening to a new patient's narrated maladies and learning of the reputable physicians who had been in attendance upon the case without success, decided to try something which none of his brother medicos had tried. He was fully persuaded that he could advise nothing in such a case that had not already been prescribed. His knowledge of psychology told him that this was a case for morals and not for medicine. He questioned her closely and discovered that she implacably hated her sister whom she felt had done her a great injury. To be told that she would never get well until she forgave her was somewhat of a shock, but when the patient was asked if she preferred to keep her physical difficulty rather than rid herself of her self-poisoning hatred, she took the hint and became self-cured through self-correction.

The religion of the future shall not be a matter of sentiment or emotion, but of Divine Science or spiritual metaphysics, and the medicine of the future will be more of Mind and less of matter. This new order is at the door and the wise man lets it in,—only the fool shuts the door in the stranger's face and goes back to his self imposed drudgery. The new order may not have much of the external rites and ceremonies of the Church connected with it, but it will have much of the Power of the Founder of it, for it will emphasize the Force of Love and the purity of the Christ-consciousness as the means to the end of all unhappiness and disease. Christianity is now becoming an

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applied science. The mystery of the God-like-ness of man which has been hid from the foundation of the world, save for the brief period of early Christianity, is now being explained and the explanation is making for improved health and morals.

Men who know the Truth fare better than other men, not because God is more partial, but because they think more in harmony with the Law of Life and Love. Their minds are clearer, their step more athletic, and their outlook upon life more encouraging and inviting. When a man knows the Truth he knows that no amount of patching up on the outside will make for a permanent cure. If the inner tube of an automobile is punctured it were folly to think we can mend matters by putting a patch on the outer tire. A watch may look perfect, but if the main-spring is broken no amount of polishing of the surface will enable it to keep time. What the inner tube is to the automobile, what the main-spring is to the watch, Thought is to man—it is that which gives true power and freedom.

If Thought has become warped we must straighten it out. If we have identified ourselves with the impure and the imperfect we must get in line with Pure and Perfect, and the Pure and the Perfect will work miracles through us as surely as light will stream through the window when the shades are raised.

Another Successful Operation

"Clamp Left in Body by Surgeons Fatal

Cambridge, Mass., March 27.—An autopsy performed on the body of Mrs. Jennie Cholakian, who died at a hospital here under intense pain for which physicians could not account, disclosed the presence of a surgeon's clamp in the body, District Attorney Nahan A. Tufts announced today.

The clamp, five inches long, apparently was forgotten after an operation performed some time ago and was sewed into the body.

The district attorney said there was no evidence available as to where or by whom the operation was performed."

—*From New York Globe.*

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Unseen But Eternal

Just as one can only see
Steam in process of exhaust,
When its force or potency
Is beginning to be lost;

Or as electricity
In itself is never seen,
But is wasted visibly
In some passing flash most keen.

So it really is with man
His true ego—far within—
Always good—we do not scan,
But behold the man of sin.

Man short circuited by time,
Due to sickness, fear or doubt,
Counterfeits such Man sublime,
And is quickly counted out.

But, the Man of God is there,
Though unseen by mortal eye,
In his Father's image fair
To live on eternally.

—*C. F. Van der Voort.*

Foes of Beauty

If I were asked what is the greatest foe to beauty in both man and woman, I would say, not errors in diet, not lack of exercise, not overwork, nor any one of these, but bad mental habits. What do I mean by bad mental habits? I mean anger, fear, worry, anxiety, irritability, regret, envy, jealousy, lack of trust in one's self and in the Great God—all these are bad mental states; and all these destroy beauty, not only by interfering with the action of the vital organs, but by directly disfiguring the expression on the face. —*Outing.*

A man who is in love with himself has few rivals.

—*Lichtenberg.*

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Seeing the Father

By Mary L. S. Butterworth.

"He that hath seen me hath seen my Father." "To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth". "He is before all things and by Him all things consist." Happy was the day for Jesus (the Greatest Teacher, Master Son and Brother), when Peter discovered the Reality that lay behind and back of the personality of Jesus, when he said: "Thou art the Christ, the Son of the living God." Jesus had been asking His friends who the people were saying that he was. The people not being at all convinced that Jesus was the prophesied Christ that should come, had their doubts, but Peter intellectually believed that Jesus was this Son of God which was to be manifested. I say intellectually, because had he perceived it by Spiritual Consciousness, he never indeed would have denied the Christ, when the damsel accused him of being a friend of Jesus.

Seeing the Father can come only to the Spiritually minded; the Father or Christ is not a personality, but Principle. The Father is not a personality, mere form, or flesh. It is the Father-Mother Mind; the Realm of all Divine Ideas; the Christ which is the Spirit of Love and Truth, the only Comforter the world will ever find, that satisfies the famished breast. The Father is the Great Eternal, Changeless Principle, and not a dignified Deity enthroned in the heavens. The Father is the Spirit that produces and causes to yield its own increase, and that Spirit is the Love Spirit that we must cherish; and the Principle is the Truth to which we must hourly have recourse. This is seeing the Father. It lies everywhere, in everything and in everybody.

Seeing the Father is sensing the Spiritual, beholding the "Christ that is all, in all," seeing the good in that one in whom it is hardest to find; seeing the Positive Real and Eternal Self, and not the negative, the unreal and the finite self that has no existance, because God never made it.

"Arise, shine, for thy light is come!" The Light of this unseen Father is always always present in the knowledge or wisdom that unfolds in your heart, when you are

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able to separate the true from the false, the real from the unreal, individuality from personality, and then to hold fast to the true.

"With all thy getting get understanding." "She is a tree of life to him who hath it." Wisdom is a tree of life which means the Life more abundant, inclusive of happiness, joy, health, peace and supply. Do not look away from yourselves for these qualities; they lie in your making. Heaven is a state of conscious unity with that which is omnipresent, and one cannot escape these qualities which are but the fruits of the Spiritual or Christ Consciousness. "Let this mind be in you which was in Christ Jesus." This is the rich mentality and nothing of the earth can compare to it. It is the abode of those desires which are at this moment pent up in your heart. God is the Giver.

"Be ye lifted up, O ye gates". Let in the Christ who is the King of Glory; this is the Power that shall loosen these old habits and shortcomings to which the fleshly minded has fallen heir.

"Know the truth, and the truth shall set you free." "For this purpose the Son of God was manifested, that he might destroy the works of the devil." Today this Son of God, the Christ in you, can and should be manifest in you that It might destroy the belief in evil, sin and disease. Christ is Life, and in Christ shall all be made vitally alive and renewed. The Christ which is the Temple of God is the foundation stone for your business success in this twentieth century. It never faileth, giveth to all men equally according to his own labor with Truth as his weapon. If applied Peace shall be your sceptre and Love your crown, Joy and Wisdom shall be your rod, and staff, for these all go with that one who is clothed in the Christ. This truly is seeing the Father. Applying the Principle and living by it causes you to behold the only true God Which is Omnipresent, Omnipotent and Omniscient.

God moves in a mysterious way his wonders to perform. We must be careful how we judge. The little seed that is bursting its shell beneath the ground is much nearer the full corn than the clean and polished one stored within the granary. —*From The Comforter.*

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The Prayer of the Physician

O God, Infinite Intelligence of the Universe! God about man, God within man, God above man; Thou art the only Physician and we do but humbly assist Thee. Forgive, O Master, our arrogance and stupidity. Enlighten our ignorance. Reveal Thyself to us, for Thy ways are wonderful and beautiful and good.

In birth and in life and in death it is Thou Whom our awed souls dost behold. May we come to no calloused familiarity with these things, but ever keep the sense of Thy greatness.

Make us deeply tender. Develop within us divine patience. Give us the rigor of true sympathy. Keep our minds open to truth. Help us to think for ourselves.

May we be appreciative of the opportunity of healing the body, but keenly sensitive to that larger privilege of ministering to the needs of the soul. O God, he is no physician who cannot in some way touch these! May we anoint the wounds of sorrow and despair. May we cut away the horrid growths of worry and self-pity. May we rout the attacks of temptation. May we give tonic draughts of courage. May we resurrect the God in our fellow-men. Revive Thou within us our own souls. Increase our faith, for we cannot give that which we do not have.

O Thou God of all Life, Love and Power—it is Thou with whom we are working! Work Thou through us and in us and with us, and the praise shall be Thine, evermore.

—*Mabel Dill.*

The Success Worth While

If a recipe for true success could be put into a sentence, I believe it would run something like this: Growing a little every day, looking out upon life fearlessly and hopefully, doing with our might the common task that stands before us, trying to make ourselves good and other people happy, rather than ourselves happy and other people good, treating duty as a friend rather than a master, and work as a joy rather than a task, laughing often, worrying about nothing and loving all men. If this does not bring success, it will bring something that is better, for it carries with it all that is best in life. —*Walter Taylor Field.*

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What the International New Thought Alliance Stands For

By Charles Wase.

(Field Secretary for the British Isles, International New Thought Alliance).

When people hear the name "New Thought" for the first time, they very often, and in fact usually, object to the name, especially when they hear that it has something to do with religion. Why *New* Thought? they ask.

The simple answer is that the name has grown up with the movement, and has evolved with it. The most advanced religious and psychological views are comprehensively included in that term in the popular mind, especially in the United States; although some of the more exclusive bodies which are generally so included, repudiate the name. The I. N. T. A. as such, is a Federation of Centres and Societies, having for their object the presentation and practice of a constructive psychology co-incident with the deep truths of man's relationship to God. The Alliance is the official organization representing the underlying principles which govern the propaganda of the movement.

It is entirely undenominational and expansive in its spiritual message, and, to gain a true understanding of the scope of its work, it is necessary to differentiate between its religion and its psychology, although, in practice, these two cannot be separated. It is the psychological side which gives it its name, from its insistence on the power of mind, and the importance of an understanding of the laws of right-thinking. At the last annual Congress of the I. N. T. A. in Cincinnatti, one of the last acts of a business meeting of the Congress, after full discussion, was to positively confirm and make permanent the official name of the organization.

From the religious point of view, New Thought has nothing new to offer. It is a movement which re-affirms, for present-day life, the essential truths of the Christian Religion. Jesus Christ is its foundation and its corner-stone; and it finds the teachings of Jesus to be practical, and of immediate application to all human problems, and to daily life.

Jesus taught that certain results would follow in the lives of those who believed and followed His teachings;

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and, in proportion to faith and purity of motive, these results are still found, in modern times, to be just as available as they were in the first century of the Christian era. The religion of New Thought is the religion of Jesus Christ, accepted literally, and lived, so far as lies in the individual's power, as a practical religion.

New Thought asserts the omnipresence, omnipotence, and omniscience of the Infinite Life and Love, and Conscious Mind of God; and it affirms the immaculate conception of the ideal and essentially real man in God's image and likeness. It declares and demonstrates that the realization of the true nature of the Will of God, and the affirmation of the omnipotence of that Will, heals disease, destroys the sense of inharmony, and makes the kingdom of heaven manifest to human consciousness.

It is the Psychology of New Thought which is "new," and not its religion. In view of the very general misunderstanding of the subject, this fact cannot be emphasised too strongly. New Thought is the psychology, or science of mind and right-thinking, which is based upon the stupendous truths which Jesus taught regarding the nature of the soul of man, and of man's relationship to God. The pressing need for such a psychology is obvious.

Psychology is undoubtedly going to be the great science of the coming century. We see signs everywhere of an awakening and ever-growing interest in the philosophy and science of the mind. To begin with, so-called "material" science has quite lately shifted its outlook, in important particulars, from a purely physical to a metaphysical basis. It is admitted that the discoveries of Professor Einstein change the modern scientific viewpoint, from the thing observed to the mind of the observer, and this change effects some of the most vital directions of scientific thought.

Sir Oliver Lodge recently said, "With Matter alone, the universe cannot be got to work. With Mind alone, meta-physicians may some day be able to manage it." Gradually and surely, psychology,—the science of mind,—the investigation into the workings of the mind, and the powers of the mind,—is coming into its own as a practical science. Apart from the great interest which is being taken in the relation of psychology to the problems of education, we see an immense popular interest in memory training and in kindred subjects relating to normal psychology,

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chiefly as applied to business life. Accompanying it, although, of course, not associated with it, there is a widespread interest at the present time, in what may be called abnormal psychology, relating to purely psychic matters.

The science of psycchology has invaded the orthodox medical field in the great twin movements of suggestion and psycho-analysis, the former dealing with therapeutic mental action stimulated from outside the individual consciousness, while the latter approaches the problem of individual health from the analysis and release of the suppressions of the individual desire-stream.

All these movements are evidences of the direction in which the main current of human thought is turning, and are so much to the good, and for human progress. The insistent message, however, of the International New Thought Alliance, is that any attempt to construct a psychology without the understanding of the inner nature and powers latent within the soul of man, as revealed by Jesus Christ, is like trying to build a house without a foundation. The characteristic and accepted psychology of New Thought presents an unique contribution to human knowledge.

It is the psychology of Christianity, and rightly understood, it throws a new light upon all other systems of psychology, as a guide for right living and right-thinking. It is in the understanding of the superconscious within the mind of man that New Thought psychology finds Christ; and,—in so finding,—the Christ-consciousness sheds its divine radiance to light up and regenerate the whole consciousness in a new and true way.

—*From The Rally.*

Treating our neighbors as they deserve, we only make them worse. But treating them as though they were better than they really are, we force them to become better.

—*Goethe.*

As soon as we feel anger in an argument, we are arguing not for the sake of truth, but for our own sake.

—*Carlyle.*

It is best for the foolish man to be silent, but if he knew this he would not be foolish.

—*Saadi.*

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Sermonettes with Meditation and Correlative Reading

May the first

"The world is too much with us;
Getting and spending we lay waste our powers;
Little we see in nature that is ours."

As we note the grandeur and simplicity of Spring's return, we cannot help but recognize the artificiality which veneers our lives. We are so busy with making a living that we dull our sensibilities to the finer things of life and miss the joy which comes when it is lived *naturally*. If we would take the right thought of God and His omnipresence into every act, our one purpose would be found in living true, and around that as a center, all else would resolve. Our powers would not then be wasted in getting and spending, for we would know that the purpose of all is *living and serving*. Let us free ourselves from all that would obscure the real Self of our divine nature.

MEDITATION: "I am come to do my Master's will."
BIBLE: Phil. 2:12-16; John 4:34; 8:14-18.
ASTOR LECTURES: Page 36 to end of chapter.

May the second

"Consider the lilies, how they grow!"

Who has watched the course of the crocus and seen the earth's hard crust yield at the infinitesmal pressure of the ethereal petal of the delicate flower, without fathoming the secret of the lilies' growth? They overcome the seemingly impossible by emerging from the great matrix which God has fertilized with the wealth of beauty which they are to surrender at the first kiss of the gladsome sun, unharmed! They do not toil; they do not spin; they simply come forth by the externalization of the force which is divine,—the force which is unconscious of everything but the law of its own being. It is by this law that God Himself works, and by which man must work before he will manifest the works of Him Who sent him forth to labor in His vineyard. The harvest is ready,

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but the laborers are few. Go ye, therefore, and labor for your Royal Sovereign by communicating Truth to your brother.

MEDITATION: "My one desire is to know God and His perfectness."

BIBLE: Luke 12:27-31; 21:14, 15. Heb. 2:15; Psalm 32:8.

ASTOR LECT.: Page 167, first paragraph.

May the third

The only good which a mental declaration of Truth creates, is that it directs the mind towards that to which the soul would fly. I may affirm God's Omnipresence a thousand times a day, but unless my consciousness is so attuned to the higher spheres that every fibre thrills with the Life of Spirit, it is little real value, except to lead me in the direction of my unity with the Father. Affirmation, like denial, is only a vehicle of the higher consciousness, for when a man attains to the consciousness of a Son, he *recognizes* his unity with the Father, and then because God Is, he IS also. God is Being, and in the degree that man becomes God-like does he also BE.

MEDITATION: "In God I live and move and have my being."

BIBLE: Matt. 5:43-48; John 10:22-30.

ASTOR LECT.: Page 249, second par. to end of chapter.

May the fourth

Religion is good only insofar as it is incorporated in daily living. It is so easy to hear or read a verse and then consider how well suited it is to the needs of some other person. Remember only like can know like, and if you consider your brother fiendish, it is because you still carry the capacity of that quality within yourself.

Have you ever read Drummond's "The Greatest Thing in the World"? In that exquisite little book he gives an interpretation of Paul's famous chapter on Love which seems to fill the whole world with the vibrancy of that Peace, Love and Harmony which passeth all understanding. Read that Corinthian letter once again, and know that Paul is voicing an eternal Truth. Forget that it was

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written eighteen hundred years ago, and feel that it is that "inner voice" speaking to you in terms of soul consciousness.

MEDITATION: "I am true to that Self which is God."

BIBLE: I Cor., 13 chapter.

ASTOR LECT.: Page 105 to middle of page 106.

May the fifth

"I will restore to you the years that the locust hath eaten." Joel 2:25.

Flying in such numbers that they resemble a cloud, locusts produce the same effect as fire wherever they alight, for they devour and consume all except the very hardest substances.

In like manner sin ravages the mental realm, exhausting latent potentialities and wasting sacred possibilities. Sickness does likewise in the physical realm, wasting its victim's strength to the end that his energies are consumed until his existence resembles the same absence of productiveness that characterizes a territory that has been invaded by locusts! If the ingenuity of man can cause the desert to blossom as a rose, does it seem a thing incredible that Omnipotence can restore and reconstruct His own temple? Even the most skeptical must admit this divine possibility, and the admission revives faith and exalts hope, and these two begin the healing ministry, and to man is restored "the years that the locusts hath eaten," and thus is fulfilled the most comforting assurance in Holy Writ.

MEDITATION: "My perfectness is attained through Christ."

BIBLE: Mark 2:3-13; 5:25-43.

ASTOR LECT.: Page 135, first par.; page 136, first par.

May the sixth

With many of us it has become a personal ambition to become a healer or teacher, and so establish a following of persons who will look up to us as superior beings. If we seek to measure *our* lives by that of the Master, we will not be able to find any record of his seeking a following; it was always the multitude which sought him. His chief concern was to be lifted up that he might draw all men unto him.

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His first duty was to be true to his real Self. He could not give that which he did not possess, so he bent all his energies to be true, and so became a Son and heir to the kingdom. Then was he able to "speak with authority," and so could lead the way to the realms of the unseen Reality. Be true, my brother, to your own true Self!

MEDITATION: " I AM lifted up."

BIBLE: Heb. 10:22, 23; John 8:25, 26; Rom. 8:10-17; Col. 1:27, 28.

ASTOR LECT.: Page 274, second par. to end of chapter.

May the seventh

Your faith in God is measured by your faith in your fellow man. God has chosen you to reveal His divinity by your humanity. Faith in your fellow man will not permit you to accuse him unjustly. Faith in Good is the only armor which is able to protect you from the arrow of him who has not the faith in God nor man to know that "All things work together for good to them that love God." You must *know* that no Son of God can be guilty of anything which is not found in the realm of Divine Love. If you feel that someone is saying evil of you, be quick to conform to the Law of Divine Love. That which God creates is perfect; there is nothing else.

MEDITATION: "God's creations are perfect. Love is the Law."

BIBLE: Matt. 7:1-5; Rom. 1:17.

ASTOR LECT.: Page 101, last par.

May the eighth

Great deeds are the result of that greatness which has been nurtured and strengthened by much suffering and tribulation. If you are in the depths of despair, and the future is filled with abysmal darkness, lose not your faith in the ultimate outcome through your power to conquer. Rather be glad that you are being found worthy to be tested and tried that you may prove your divine mission, and so mount the ladder to that true greatness which would clasp the whole world together in one bond of unity. Beyond the clouds the sun is shining, and while you may have to wait for the clouds to disperse, just so surely will you soon

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be engulfed in that Light which passeth knowledge. *Practice the good you know* if you would get more and have your cup overflow with blessings.

MEDITATION: "The Father worketh *in* and *through* me to will and to do."

BIBLE: 23rd Psalm.

ASTOR LECT.: Page 79, second par.

May the ninth

When we see some wonderful soul which is doing a great work in the cause of Truth, we are apt to feel that we have no place at all because we are not leaders. But remember that each has his place in the great scheme of things. No matter in what garb your function in life may be clothed, you, as much as anyone on earth, have but *one* mission,—and that is to do good. There is no other way to do the will of Him that sent you than to be *continually* "about your Father's business." You may be busy in a home, or plowing the fields; but if you do it as "unto the Lord," you may be sure that all of your talents are being used. Wasted moments never return, so use them well before they pass into eternity.

MEDITATION: "Each moment I am conscious of the presence and power of Divine Love."

BIBLE: Matt. 25:14-30; Luke 2:49.

ASTOR LECT.: Page 45, first and second par.

May the tenth

"Behold, I make all things new." Rev. 21:5.

Trying in one's own strength is similar to a moaning sea whose waves beat on the shore only to shiver themselves into particles which disperse in impotent spray under the incoming wave. In his finite strength, man is like the waves of the proud, arrogant sea which ever destroy themselves by their own fury, and in their futility breathe forth a strange sadness. It is only when man realizes that he is but a receptive instrument in God's hands that he is endued with power from on high, and his consciousness becomes effulgent with celestial Light in which he sees destruction as the preliminary to reconstruction. In the gathering gloom he should see chaos taking on the form

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of construction. It is thus that the Supreme Intelligence makes all things new in the eyes of the beholder.

MEDITATION: "There is One Creator, and only His creations are Good."

BIBLE: II Cor. 5:17; Isa. 65:17; Col. 3:10; Rom. 12:2.

ASTOR LECT.: Page 281, last par.; page 282, first par.

May the eleventh

Coleridge said, "Life is but thought: so think I will that Youth and I are house-mates still." Ponce de Leon was not the only man who has wandered over the face of the earth searching for the waters of Eternal Youth, but none has found a spring so puissant with youthful vigor as he who has discovered that the fountain of Eternal Life pours forth its rejuvenating stream continually in the depths of the human mind.

Youth cannot be maintained from without; it is only as the influx of Divine Love is felt bursting forth from the depths of the soul that man shall find the Fountain of Eternal Youth. Spirit is eternally young, and he who is filled with the spirit of Divine Love will be radiating all those qualities which are found in the essence of Spirit, in whose domain a "thousand years are as a day."

MEDITATION: "The Fountain of Eternal Life is within me."

BIBLE: John 4:7 to 14; Isa. 50:1, 2; 58:8-12.

ASTOR LECT.: Page 46.

May the twelfth

Man's search for God and his realization of the Creative Principle is reflected inevitably in the acts of his daily life. When he *thinks* he knows, he has not yet reached the realm of the demonstrable, for he is able to demonstrate only that which he *knows* he knows. To believe that sin and sickness are Realities, the creations of Him "Our God, who is One God," is to live in a world of conditions and suffer in body, mind and soul. But when he *knows* that he is the image and likeness of the One Creator who made everything and called it "Good," he rises to the realm of Causes and, clothed in the armor of Perfectness, he is freed from sin, sickness and even death itself.

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MEDITATION: "As a creation of a Perfect Father, perfect health is mine."

BIBLE: Psalm 1; Job, 42nd chapter.

ASTOR LECT.: Page 30, first par.; page 127, second par.

May the thirteenth

To be truly *natural* is to be true to that divinity which is *in* you. You cannot live more than one moment at a time; hence, if that is filled with the consciousness that you are *in reality* the Son of God, you will find that you will be doing the service of a Son, and as such, will be receiving your inheritance to the kingdom.

The only way in which you, my brother, can live the *natural life,* is to live in perfect harmony with the divine purpose which sent you forth, and that can be expressed only in doing the will of the Father. No man can be natural and serve two masters, so be true, therefore, to your divine mission if you would enter into the kingdom of heaven.

MEDITATION: "I am filled with the consciousness of the Perfect Christ."

BIBLE: Luke 16:13 to 18; John 4:34-38;5:24-31.

ASTOR LECT.: Page 90, second par.

May the fourteenth

"For our light affliction, which is but for a moment, worketh for us.....eternal glory."

Tradition never progresses, and narrow-mindedness is always suspicious; and these are the phantoms which the apostle of Truth must refuse to entertain seriously. Instead, he must use these would-be obstacles as a means, the overcoming of which will strengthen his faith in Spirit, and fan into a brighter flame the Light which is to guide his brothers from the charnel house of ignorance unto the mountain tops of spiritual knowing. Existence is as a lamp set upon a hill, and every act of your life is destined by God to enhance the lustre and increase the brilliancy of the lamp's steady flame. What matter if your good is reviled? What is that to you? "Follow thou me," is the command today as of yore, and to obey it, it is but necessary for you to fix your gaze *steadfastly* on the fact of Being; namely, the allness of God, and the nothingness of things opposed to God. This is your predestination!

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MEDITATION: "I am one with eternal Power, Omnipotent and Everpresent."

BIBLE: Psalm 8:4-9; II Cor. 5:16-18; 4:18.

ASTOR LECT.: Page 244, second par.; page 248, first and second pars.

May the fifteenth

Who is there who has lived and suffered will deny that "the Gods we worship, write their names on our faces"? All the visible world is but the product of thought, and nothing is so plastic as the instrument which God has given man through which to express His glory. If man would *appear* well, it behooves him to *think* well, for that which he thinks will as surely appear on the surface of his body as it dwells in the recesses of his mind.

The gods we worship secretly must be those which we are willing to salute publicly, else we shall soon be carrying about with us the monster that we kneel before in the sacred sancturay of our minds!

MEDITATION: "Teach me to express *only* my divine Self."

BIBLE: Matt. 23:1-7; 18:1-14.

ASTOR LECT.: Page 112,, last par.; page 115, first par.

May the sixteenth

In all the universe there is but One Power, and when the shadow of fear is lurking near, our eternal refuge and sure defense lies in realizing that this One Power is the power of Good, in the Light of Whose presence no apprehension can abide. "All things work together for good to them that love God," so fear not, nor be troubled by the perplexities which arise, but know that you live in the great heart of God, and fill your life so full of that Divine Love that every obstacle which would impede your progress toward your heavenly goal shall be transmuted into divine energy.

MEDITATION: " I abide under the shadow of the Almighty."

BIBLE: Isa. 57:13-15; I John 4:16-21; Rom. 15:17-21.

ASTOR LECT.: Page 296, last par.

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Sermonettes

May the seventeenth

"For I seek not *yours,* but *you.*"

This was Paul's assurance to his fellow students at a time in his ministry when "visits from various teachers," who had followed in his wake " had built upon his foundations very dubious materials by way of super-structure" and "great strife" resulted therefrom.

We owe to Hillel the trite saying: "Many teachers, much strife," which the history of sects with their violence of creeds has so painstakingly emphasized. "Debates, envyings, wraths, strifes, back-bitings, whispering, tumults," are always the fruit of the strife of factions, whether these be political or religious. And spirituality is as successfully concealed by controversies as lowly valleys are hidden by mountains. The strength of the church evaporated in the disputations which rent assunder its unity, and that history might not repeat itself, Paul acknowledged but *one* teacher and pointed his students to no other, well knowing from bitter experience that "no other foundation can man lay than that which *is* laid" in Christ Jesus.

MEDITATION: "The God within is my guide."

BIBLE: I Cor. 12:13; 1:3-31; Isa. 33:18; Psalm 48:14.

ASTOR LECT.: Page 86, last par.; page 87.

May the eighteenth

Would you heal your brother of all his bodily diseases, and relieve the torment of his anguished mind? Would you help him to cross the perilous pathway or to go through the fiery furnace unscathed? Then close your eyes to the world of seeming, and with the key of knowledge lift the latch and enter into that secret chamber where only God dwells, and there in the molten flames of Divine Love see that the dross is consumed from your brother's vision, and that he, too, is perfect, like unto his Perfect Creator. There is nothing so potent as the Love of God; hence immerse yourself in its vivifying stream, and all that is unlike it shall disappear.

MEDITATION: "All is a perfect expression of Health, Life and Love."

BIBLE: Dan. 3:19-30; Luke 15:3-7.

ASTOR LECT.: Page 252, second par. to first par.; page 253.

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May the nineteenth

The foolish may rage and say "There is no hell," but he who has arisen from depth of despair or beds of sickness, knows that he has been an inhabitant of hell blacker than which there is none. He knows also, that his hell has disappeared only when the dross has been burned away, and he has begun to clothe his mind in the immortal garments of Truth and Purity. Only he who has passed through the refining fires can tread the streets of the New Jerusalem; yet the burning cannot be quenched until fuel ceases to be added. Then let us cast aside all jealousies, fears, deceits, falsities, unselfishness, and here on earth begin to weave our heavenly raiment with fabrics of Truth, Justice, Love, Brotherly Kindness, Compassion, and verily our heavenly robes will be resplendent with the glory of the Christ.

MEDITATION: "Thy ways are my ways, O Lord, Guide Thou me."

BIBLE: Psalm 2:25; Isa. 49:8-11.

ASTOR LECT.: Page 182.

May the twentieth

How many seek for understanding to meet the big things of life which we are called upon to face, but are quite unmindful of the small things which go to make the perfect whole? Did you smile as you came down to breakfast this morning, and did you call out a cheery "Good-bye" as you left for your office? Do you try to make your life a blessing and a benediction to those with whom you come in contact, or do you wear a frown that will not come off, and blame every misfortune on the other fellow? "Rome was not built in a day," nor is a life of perfectness evolved over night; but conscientious, consistent striving in all ways is the ladder by which we mount to the throne of God.

MEDITATION: "Moment by moment I am immersed in that Love which is God."

BIBLE: Eccles, 9:7-10; James 2:10-12.

ASTOR LECT.: Page 81.

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Sermonettes

May the twenty-first

Do you ever despair because you feel that God has abandoned you? You try to enter the Silence, and after you strain every nerve to hear that "still small voice," you are filled with a haunting fear that God is too busy with the cares of others to hear your cries and come to your aid. Ah, my brother, that is the abyss which you must enter unafraid, for you must know that your test has come; that it is an opportunity to prove that you have *within* you the power to overcome the world, and rise up to conquer. Prepare your vessels to receive the blessing! Purify your heart to hear the voice! Erase the selfishness to manifest His Goodness, and fill your mind with the consciousness that the Joy-giving, Health-vivifying essence of Divine Love supports you in all ways.

MEDITATION: "Filled with the consciousness of the Christ, my mind is pure, even as He is pure."

BIBLE: 42nd and 43rd Psalms.

ASTOR LECT.: Page 88 to middle of page 89.

May the twenty-second

"How great is the sum of Thy thoughts, O God!"

Thou art Mind, O Mind Supreme, and the sons of men are the expressions of Thy thoughts! In the beginning before the illusion of Time, I was with Thee, and when Time shall be no more, I shall abide in Thee still! Thou dost fill all space and of Thy Substance were all things conceived; hence, all *is* Mind. In Thee is the Book of Life, and on its pages was my name inscribed before the world began. Thou art Almighty, and by Thy might I was brought forth. In Thy likeness was I fashioned when as yet there was no visible evidence of my being, and today, as in that aeonian yesterday, my life is hid in Thee, O Christ Truth! Thou *art* All in All. That which is, Thou art, and that which comes to me, comes through Thee. Wherefore should I be afraid? When I sleep I am cradled in Thine arms, and when I awake, I am still with Thee!

MEDITATION: "I am ever enfolded in that Love which is God."

BIBLE: Psalms 139:15, 16; 45:13; 50:6.

ASTOR LECT.: Page 123, first par. to middle of page 124.

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May the twenty-third

Sin and sickness are alike in that each is caused by the absence of that Love which is God. As Divine Love has the power to remove the scars which sin has wrought within the human soul, so the consciousness of its vivifying presence can re-establish that perfect harmony which vibrates in radiant health. Pain and sickness will disappear in the proportion that you cease to seek health of body, but search for that Divine Illumination which brings health and vigor as a part of its many blessings. "Search the Scriptures, for in them ye think ye have eternal life," and if you would be strong and perfect in all ways, *think* on that which you would have yourself be, and according to the character of your ideal, so your life shall become.

MEDITATION: "My body is illumined with the radiant health of Spirit."

BIBLE: Luke 5:18-26; 11:34-36.

ASTOR LECT.: Page 161, first par. to second par. on page 162.

May the twenty-fourth

Divine Scientists should remember that while each man bears the potentiality of divinity, he has not yet attained until he has "overcome the world," and has taken his abode in the land of Cause, where the effect is ever like the Cause, and both are Good. While Jesus, by the declaration that "I and my Father are one," taught the unity of God and man, yet it is well to remember that we actually "do not *know* more than we can demonstrate." Hence, we should approach the Center of Power filled with reverence and awe at the majesty of that which we do not fully comprehend. Be filled with the Spirit, O son of man, and you will soon be fitted to become a Son of God, and establish your right to be an heir to the kingdom and all that it contains.

MEDITATION: "I am open to the guidance of the Immutable Principle."

BIBLE: Luke 11:9-13; Matt. 25:34-46; 26:41.

ASTOR LECT.: Page 90, first par.; page 91, first par.

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May the twenty-fifth

"Don't be what you isn't,
Just be what you is;
For if you is what you isn't,
Then you isn't what you is!"

This homely rhyme sets forth one of the most important doctrines in the philosophy of the Master, for in all the category of sin, he condemned nothing more than hypocriscy. If you seek to follow his teachings be sure that you meet all the issues of life squarely, and that you are true to yourself from the highest point of view. If you find that you have not the courage to do that which you know to be right, do not attempt to deceive your neighbors and friends into thinking that you are living to the very highest, but be outwardly that which you feel inwardly, and verily, you will soon find yourself full of faith and courage. Pretense is the stone on which a true Son never stumbles.

MEDITATION: "I have only one Self, even God."

BIBLE: Matt. 21:17-22; Job 34:30.

ASTOR LECT.: Page 261, second par.

May the twenty-sixth

If the way seems long and the pathway rough to a complete understanding of God's truth, despair not; for it is only as we triumph over the small and seemingly insignificant obstacles of life that we prove our capacity for greater things. The great and mightly problems of God cannot be entrusted to one who has not developed every muscle of his mental and spiritual make-up to the very utmost. Life is lived one moment at a time; so a great task is the sum of an infinite number of small ones. If you seek to be ruler over a kingdom, remain faithful to the smallest duties that fall to your hand. Let every act be bound to the next by ties of Divine Love, for only in that way can you prove that you are animated by that great desire to be doing your Father's business. A golden future waits for you if you work with a steadfast purpose, and do aught that your hand finds to do as "unto the Lord."

MEDITATION: "Today will I live true, and do each task faithfully."

BIBLE: Phil. 3:7-14; Rom. 7:6-25.

ASTOR LECT.: Page 265, last par. to middle of page 266.

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May the twenty-seventh

He who seeks for health, happiness and riches has not yet entered upon the Path which leads to the throne of God. Since man has been given a free will, health, happiness or riches are his if he will bend his energies to that end; but he who expects to receive the "new name," and be worthy to become a Son of God, must see to it that he remains true to the unseen Reality within. In the realm of the Reality sickness is unknown; nothing but serene happiness abides, and the wealth of the kingdom is his! We must seek nothing but the highest; and remember that the greater always includes the lesser, and that if we would possess the lesser, its fullness can be found in that which is the Sum of All that is, even God.

MEDITATION: "The fullness of God is within me."

BIBLE: Matt. 6:32-34; Luke 17:20, 21; Rev. 3:11, 12.

ASTOR LECT.: Page 58, first par. to end of chapter,

May the twenty-eighth

Life is so strenuous that the busy person sometimes feels that he does not have time to be religious. His trouble lies in the fact that his idea of religion does not correspond with its true meaning. He forgets that heaven is about him all the time if he will but cultivate his spiritual sight to behold its glories! Religion does not have to do with forms or ceremonies, with standing or kneeling; but of BEING! It means that you recognize that Power which is the creator and finisher of your soul and all that is, and that you seek to "bind back," or re-establish your true relation to that Power. When you are "bound back" to God, you are in unity with Him and conscious of His presence and power working through you every second, both to will and to do of His good pleasure. Open the flood gates of Spirit, and be glorified with that Divine Self which you had with the Father before the foundation of the world!

MEDITATION: "I AM perfect, even as my Father in heaven is perfect."

BIBLE: Matt. 11:28-30; John 17th chapter.

ASTOR LECT.: Page 24, last par.; page 26, second par.

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Sermonettes

May the twenty-ninth

Truth is of value, only insofar as it is *lived;* for unless it is demonstrated in our daily lives we have no way of knowing that it *is* Truth. It is all right to theorize and speculate concerning the existence of Laws which we cannot prove, but the only things we really *know* are those which bear fruit in our daily lives. It is of little benefit for us to proclaim the goodness of God, and declare that we are His image and likeness, unless that goodness is manifested in and through us for the benefit of those about us. It is not that God will not recognize us if we do not do the Father's will; but that we cannot know Him until our hearts and lives are purified in the furnace of Divine Love.

MEDITATION: "I will strive to be true at all times."

BIBLE: II Tim. 2:15; John 9:4, 14:6; Matt. 5:16; Gal. 6:4.

ASTOR LECT.: Page 246, first and second pars.

May the thirtieth

"He saw men as trees walking."

The first call to spiritual arms does not transmute the lens of our physical vision to spiritual apprehension. Notwithstanding that a "light from heaven shone round about him," Paul did not acquire the sense of spiritual proportion at his conversion that came to him later when he had "increased the more in strength." And the same sense of exaggeration which caused the man with the restored sight to see men as trees walking, or phantasmagoria operating through channels ordained to express the reality of Spirit, characterizes the vision of all who have not acquired the Christ vision. It is the license of sin to mask in the "guise of mumbling jugglers that deceive the eye, disguised cheaters, prating mountebanks," and like phenomena; but it is the privilege of the earnest seeker after Truth to remove the mask and reveal the masquerader as the child of God. Thus is overcome the habit of mistaking the disguise for the man. Unto this labor are you called, my fellow students.

MEDITATION: " I behold only Good, for Good alone is true."

BIBLE: Acts 22:6; Mark 8:24; Ezekiel 13:7-9.

ASTOR LECT.: Page 244, second par. to first par., page 245.

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May the thirty-first

When the darkness of the midnight surrounds you, and you stand alone on the brink of the abyss, have you the strength to push on in quest of God, or will you shrink back into the rut of materiality and be lost again in a world of conditions which breed sin, sickness, poverty and death? If in your distress, you are tempted to call upon anything less than the power of God, be on your guard and yield not, for it is the opportunity for which you have been waiting to prove that He is your only refuge. When you cast aside all that is not God, it is then that you have found Him, for you have given up all but Him. Your life *is* hid with Christ in God, but you will not realize the fullness of that Truth until you sever your connection from all that makes for inharmony, sin, and sickness.

MEDITATION: "The Love of God is my only guide."

BIBLE: Matt. 5:3; 10:38, 39; Romans 8:1-15.

ASTOR LECT.: Page 191, first par. to middle ofpage 192.

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A Magazine Devoted to the Study of Truth and its Application to the Needs of the Individual

WILLIAM JOHN MURRAY, *Editor*
DANIEL M. MURPHY, *Assistant Editor*

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THE GLEANER

Growing in the Dark

By W. JOHN MURRAY.

"That I might know him and the power of his resurrection." Phil. 3:10.

It would be pleasant if we could slip from one stage of evolution to another without any perceptible disturbance, but as we are at present constituted, every change, even when it is for the better, brings with it a temporary interference with our otherwise orderly and systematic methods of life. When a man engages in a business there is a period, short or long, during which he must become adjusted to the new requirements. He recognizes that the change is for the better, but there is a wide difference between the old duties which he had come to perform almost automatically, and the new ones which compel him to be alert.

When the caterpillar constructs for itself a cocoon its quiet existence as a worm is interfered with, notwithstanding it is moving in the direction of a larger life, and again when it begins to emerge from that self-created prison its struggles to free itself are painful, despite the fact that it is about to enter into an experience that it could never have dreamed of in its caterpillar days. Who that has ever gone to school does not know and remember with what trepidation he went from a lower grade to a higher one?

When people question if chemicalization is necessary to cure, we ask if disturbance is necessary to development, but it is only fair to state that the sting can be taken out of chemicalization when one realizes to what it leads. A boy can stand his growing pains if he knows they *are* growing pains, and a man can meet his difficulties with calmness and courage if he knows that they are merely the stepping stones to demonstrations. It all depends on the view we take of our experiences as to the effect they will have upon us.

Two men are partners in business. They are mutually interested in the sense that they have invested the same

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amount of capital and have spent the same number of faithful years building up that business, and now it is in a very percarious condition. A calamity is threatening, but note how differently these two men regard the same experience. One sees in it the blighting of all his hopes, the other considers that it is the end of an old business but perhaps the establishment of a new one. The pessimist in the concern is like an eaglet which would forever remain in its shell. while the optimist is like the eaglet which pecks open its shell and emerges into a new world of experience with as little desire to go back into the old business as the eaglet has to take up its abode in its shell again.

None of these changes is made without some regret and some misgiving, for the reason that the caterpillar does not know when it goes into its cocoon that it is going to emerge a beautiful butterfly. The eaglet that has lain in its nest in a state of almost helpless inactivity does not know that it is so soon going to mount up and cleave the air. The business man does not realize that the collapse of the work of years is going to lead to his making new connections which will be far superior to his old work. Life would be a wonderful thing if we could always know beforehand just to what our experiences were leading, but it might not be nearly so interesting. How exultant we become when we step round a bend on a mountain road and suddenly find ourselves in view of a gorgeous panorama. We get in an instant what we might have had by degrees if we had come up the mountain from the other side, but it would not have produced the same effect upon us.

Men are like those jewels which grow best in the dark, the pearl in the oyster shell, and the diamond and the ruby in the bowels of the earth. Precious stones might ask to be permitted to grow in the light, but who ever heard of a pearl or a diamond growing in the light? Light would be the death of them until they reach such a stage of their development as will enable them to shine in it. We ask to be spared chemicalization in the process of our evolution, when it is through that process that we learn so many of our most valuable lessons, as Shakespeare teaches,

> "Sweet are the uses of adversity;
> Which, like the toad, ugly and venomous,
> Wears yet a precious jewel in his head."

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Adversity may sometimes be hard upon a man, but for one man who can stand prosperity, and use it decently, a hundred can meet adversity and profit by it. Henry Ward Beecher once said that, "Adversity is God's mint in which God stamps on man His image and likeness."

It is not our purpose to extol adversity, but merely to point out that we ought not to become mentally paralysed when it presents itself.

After every storm there is a calm; after every crucifixion there is a resurrection. This is the Law. It was a law before Jesus came; it has been a law since Jesus disappeared, and Jesus came to prove it, first for himself and then for us, so that we might, "go and do likewise." But do you suppose he proved this Law without some fear and dark foreboding? There are certain theories which all our logic tends to support. They are as true to the intellect as that two and two make four, but the rub comes in when we are called upon to put those theories into practice.

Jesus had evolved a theory that Spirit is superior to matter, and on innumerable occasions he had proven it. He also had a theory that the Force which makes for Life and Integration in the world is infinitely greater than the seeming forces which make for death and disintegration. This was proven in the case of Lazarus and the daughter of Jairus, as well as in the case of the son of the widow of Nain. But it is one thing to lift another out of a difficulty and it is quite another to lift one's self out of a similar situation, especially if there is no one to do for us what we have been able to do for others at such a time.

The physician who has helped his thousands finds himself confronted with a familiar malady and he calls upon a brother physician to assist him. There are two reasons for this. The first is that the responsibility of prescribing for himself is too great, and the second is that there is an element injected into the situation which does not exist when he is treating his patients. This new element which does not obtain when he is treating another is fear for his own personal safety, and it is this which causes us to say when a physician conducts his own case, "He has a fool for a patient."

There is a strange psychology about these situations which must be understood in order to be appreciated, and it is for this reason that the events of the week which pre-

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cede Easter Sunday have such a fascination for the student of mental operations. That which Jesus had accomplished for others he must now accomplish for himself, and this without any human assistance. The caterpillar must evolve into its own butterfly form; no other caterpillar can do this for it. Jesus might raise Lazarus, but unless Lazarus applies the same law for himself he must die again, as he did, for in the final analysis it is only the thing we do for ourselves which is enduring. This is why Lazarus died again and Jesus did not.

Socrates had preached immortality, but it was the immortality of the soul. When the hour arrived for Socrates to drink the hemlock cup Crito, his student, said, "Have you any commands for us, Socrates? In what way would you have us bury you?" "In any way that you like; only you must get hold of me, and take care that I do not walk away from you. Then he turned to us," said Plato, and added with a smile: "I cannot make Crito believe that I am the same Socrates who has been talking and conducting the argument; he fancies that I am the other Socrates whom he will soon see, a dead body—and he asks, How shall he bury me? Be of good cheer then, my dear Crito, and say that you are burying my body only, and do with that as is usual and as you think best."

The distinguishing difference between Socrates' idea of immortality and that of Jesus lies in the fact that Socrates believed it related to the soul alone, while Jesus carried his idea of immortality into the very body itself. Socrates preached the survival of personality after death; Jesus emphasized the persistence of individuality here and now, and the utlimate abolition of death. Not only would the soul survive death, but the body also would escape its ravages when men knew more of the Science of Life. He was so confident of this that he was willing to go through the very experience itself in order to demonstrate his theory.

Men like Elijah and Elisha had raised others from the dead, but so far no man had ever yet raised himself. Socrates had taken the poison but Socrates died, and humanity had no greater proof of immortality than it had before. Jesus was to be crucified like a common malefactor, his sensitive soul was to be offended and his refined body was to be subjected to shocking indignities, but he was will-

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ing to take the risk, for there is always a risk in the performance of the untried.

Think you that the inventor of the parachute made his first jump from a balloon without some suggestion of nervousness? Do you suppose the first men who descended in a submarine were not just a little concerned as to their safety? Brave men take a chance, and Jesus was a brave man. Jesus came to abolish death and to bring, "life and immortality to Light before death." What others had faintly perceived as a remote possibility he had set himself the task of performing here and now. Immortality was not a something for poets to rave about; it was for the so-called common man to enjoy. It was a law of man's being and it must be demonstrated. What the laboratory is to the chemist, what the dark room is to the photographer, the tomb was to Jesus. But what a place to work out a problem!

We ought not to celebrate Easter as if it were the commemoration of an event which happened once but which can never happen again. The Resurrection is a continuous performance. The roots which have been buried in the tomb of the earth will send forth their tender shoots and beautiful flowers, and the sap which has lain congealed at the heart of the tree will be resurrected, so that bud and blossom and fruit will gladden the eye and satisfy the appetite. The seventeen year locust will come again as if to emphasize the fact that resurrection is a process in nature which not even time can interfere with. But shall we confine the resurrection to nature save for one instance in the world's history?

> "Shall man alone, for whom all else revives,
> No resurrection know? Shall man alone.
> Imperial man! be sown in barren ground,
> Less privileged than grain, on which he feeds?"

For Jesus to see the resurrectionary process going on all about him was for him to ask what relation it all bore to man, not only to his soul but to his body. Jesus must have seen what our modern physical scientists are seeing today, but from a higher point of view. A million resurrections are now going on this moment in your own body. A million new cells are arising from the same source from which the old ones came. The body dies hourly, but it is

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resurrected hourly, and this without our being concious of it. That the body is being steadily resurrected by a subconcious process does not change the fact that it *is* being resurrected; it simply suggests to the thoughtful man that a law which works *subconsciously* and without our personal co-operation, might be understood *consciously* and co-operated with intelligently.

It seems to me that this is precisely what Jesus must have felt. It can not be that he considered that the resurrection was a violation of law, either in nature or in man; therefore it was not a phenomenon which might be observed as one observes an aurora borealis, which cannot be reproduced by man, but a something which is constantly taking place on a lower scale and which needs only a more scientific understanding to be demonstrated on a higher scale. The average man is satisfied to witness a new invention at work, but he is not always keen to learn *how* it works. Jesus was not an average man and hence his divine curiousity, which led to his investigation of the law back of all visible phenomena, and his subsequent demonstration of that law, so that what appears supernatural to us was perfectly natural to him, when once he understood the underlying Principle.

The Resurrection will have deeper significance for us when we come to see in it the operation of law of a higher level. The immediate disciples of Jesus seem to have seen in his resurrection an inexplicable incident, but when Paul became convinced of the genuineness of the philosophy and the exact science set forth by Jesus, he prays," That I may know him, and the *power* of his resurrection." He accepts the incident, though he was not an eye witness of it; but this is not sufficient, he must know by what process it was brought about. He was not of those who say that there are some things it is not lawful for us to know, for he was aware that such an attitude of mind prevents progress. It is a subterfuge of the lazy and a trick of the man who cannot explain. Paul learned that the power of the resurrection was not limited to any one individual, for he, himself, who never saw Jesus, raised Tychicus from the dead.

The lesson for me is that whatever was accomplished at any time in the world's history may be accomplished at any time, providing the conditions are the same, for the Law is always the same. Admitting that the Law is always

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operative, then all that is necessary is for us to provide the conditions under which the Law can work without fret or friction. It is a law that water flows down hill, but if we want it in our houses we must provide the conditions by which this desirable feat may be accomplished. Instead of bemoaning the fact that we cannot, like Paul or Peter, raise others from the dead, or like Jesus raise ourselves from the dead, let us learn as we do in all other things to begin at the beginning.

If a boy wants to become a great engineer he does not expect to build a bridge the first thing. He studies the simplest forms of mathematics and mechanics and works up from these rudiments. The average man is buried in the borrow sepulchre of spiritual darkness wherein are the creeping crawling pests of fear and anxiety, sickness and sorrow, and he is asking the same question which those saintly women asked, "Who shall roll us away the stone from the door of the sepulchre?" Just as Jesus was buried in a borrowed sepulchre, so the man of today is buried in tradition and inherited fears.

The walls of our sepulchre are composed of the stones of transmitted false opinions and erroneous beliefs which we have come to call in the new psychology, "race conciousness." The stone at the door of this sepulchre is our blind acceptance of these beliefs, and our own unquestioning faith in that which has no power. In our ignorance we delude ourselves into thinking that this stone can be rolled away by some outside influence, but it cannot. When the women approached the sepulchre they found that which they had fretted about already accomplished. The stone had been rolled away, but from the inside, from whence all stones must be rolled away eventually. From earliest youth Jesus had been rolling away stones from the door of his sepulchre; therefore it was no new experience, it was only a larger stone, in other words, a bigger demonstration. Years before "The Great Adventure," he had discovered that he was not buried in the sepulchre of his body and held captive by the senses. His first resurrection was when he rose above the first temptation to sin, and after that it was one resurrection after another, for it was one temptation after another. The more he learned the more was required of him, and the more was required of him the more subtle became the temptation to become weary in well-doing. If

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we can see that *the* resurrection of Jesus began in small beginnings, or in many previous resurrections it will give to Easter a new meaning.

It is difficult for a man who has not resurrected himself from a petty appetite or debasing passion by the power of the Spirit over the flesh to understand the Great Resurrection, or even to accept it as a possibility, but one small demonstration of Truth over error is enough to prove the Law, and this leads naturally to a keener desire to learn more, so that greater things than these shall we do, if we believe on His Divine Principle, and abide in it. If today we are in a sepulchre built up of our own fears and doubts, let us grow in the dark.

Let us seize this opportunity to lie still in the tomb of the Silence, shut off from all that is distracting in the outer world of sense, and let us affirm again and again our inseparable connection with that Life which knows no death. If we are in financial straits so that the walls of our tomb seem to stand between us and that legitimate Abundance which belongs to every son of God, let us affirm in the sepulchre of the heart when all is quiet, "There is no lack in Him in whom all substance lies, and I am in Him, therefore I shall not be afraid, for my own shall come to me."

If our sepulchre is a sick chamber from which the doctor says we shall not go out lest we die, or *until* we die, let us even then remember Jesus who made the great demonstration under even greater difficulties. In the sepulchre of the sick-room let us declare our one-ness with the God of all health. Let us affirm with all the intensity of our soul's highest conviction. "My health cometh from the Lord who made heaven and earth. There is no power opposed to God to deface His image in me by impressing upon that image the mark of the beast of disease. All that God is I am in Expression. The Power that supports me is the Power that supports the universe, therefore my strength is inexhaustible and omnipresent. I AM NOT SICK, for the image and likeness of the One altogether lovely cannot be sick. From the door of my sepulchre I shall roll away the stone of fear and emerge from my confinement. I shall rise in the strength of God and cast aside all that impedes my progress, or which interferes with my free movements. God has endowed me with the capacity for this performance and nothing can prevent its fulfilment. My

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sepulchre is made of the flimsy material of my own false beliefs which I can puncture with the two-edged sword of the Word of God, which Word is Truth. Let others ask who shall roll away the stone and ridicule my attempt to get well without medicine, but as for me, I shall trust in Him who is greater than all medicines."

In the darkness of our several sepulchres we shall learn of the protecting power of Divine Love, and we shall emerge from our experiences cleansed and purified. We shall know the power of his resurrection, because we ourselves shall be resurrected from sin and sickness by the knowledge of our relationship to Him in Whom neither has place nor power. The conciousness that the universe is filled with the presence of God is our resurrection from all that is unlike God. This is the Truth which opens the door of our prison cells.

If the Christ be risen in us we shall be above all that is petty and mean, debasing and depressing. We shall be above debilitating fear and corroding lust. Avarice and greed will be unknown. Sorrow and sighing shall cease, and sickness and poverty shall no more be heard in the land when all men everywhere know the power of the resurrection to be the power of Pure Thought over its own formations.

Man-Making

We all are blind until we see
  That in the human plan,
Nothing is worth the making if
  It does not make the man.

Why build these cities glorious
  If man unbuilded goes?
In vain we build the world, unless
  The builder also grows.

Edwin Markham.

(*From "Gates of Paradise" and other Poems.*)

If you realize that the real self of Jesus Christ is the real self of you and of me, you will have in your hands the means which God has provided for the healing and the blessing of the world.

—*A. C. Grier.*

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Reality

By Mary L. S. Butterworth.

In the world, as it looks today, one would judge by appearances that evil was a power, because there are so many fruits of it in crime, vice, suffering, poverty and sickness. But all a Divine Science student has to do, is to turn his attention to the facts of Reality and stand squarely on this Solid Rock that Father Time can not destroy,—the Rock of Changeless Reality—the Christ.

"All that really exists is the Divine Mind and its idea, and in this Mind the entire being is found harmonious and eternal." The Christ of each is the Divine Idea. God is Mind, and in this Mind lie all the countless ideas expressed, and yet to be expressed. Jesus' way of life was based upon "Oneness' with this Mind. He dissolved Jesus into Christ, the Eternal Idea in Mind, whence sprang into expression the fulness of the Principle of the all harmonious and victorious life, making him King.

We are privileged to see and acknowledge the Divine Idea which we represent, and when we are clear in the inner perception, we shall "see that which is perfect," and in catching this glimpse of the Infinite One, we shall by this belief or recognition, purify these earthen vessels and so uplift the mentality, that we shall become channels to express the Substance of all there is in God—to wit: Intelligence, Wisdom, Love, Peace, and all the superlative qualities of the Divine Source, that makes for health.

"And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it." (Rev. 21:22.) John in this revelation beheld the Divine Idea; it became so real, that the thought of a physical, material temple had absolutely been dissolved, and the Lamb, which is the gentle, meek and loving nature which the Divine Idea manifests, became the Temple. He saw and knew the Truth.

"Know ye not that ye are the temple?"

Our place is to reach this basis of Reality now. We can view life upon this rock, and our view shall behold "pleasant places, paths of peace and pleasures for ever more; joy shall be ours and the Kingdom of Heaven.

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The only real trip we shall ever make is the journey from Sense to Soul, and some of us are making this transit now by acknowledging that "all that really exists is the Divine Mind, and the Infinite Ideas or the Christ that is all in all. This is the only Way to the "New Heaven and the New Earth."

The Builder

What though, misjudged, you suffer envious spite,
Your motives and your deeds alike belied,
If undismayed your soul strives in its might
Your faith and effort shall be justified.

The high emprise is by high purpose won;
And in yourself abides the pow'r to win;
Who labors faithful finds his work well done;
Disloyalty to Self's the damning sin.

The working pattern of the mind is Thought
From which the soul builds outward your desire;
The varied fabric of your Life is wrought
For beauty or for shame as *You* inspire.

Within your keep are attributes divine
'Gainst which no worldy malice can prevail,
Save you the mastery of self resign
And through a coward impotency fail.

—*Elwyn Barron.*

The chief lesson of my life as I read it is this—that one may have a happy and useful life on cheap and easy terms; that the essential things are always near at hand; that one's door opens upon the wealth of heaven and earth, and that all things are ready to serve and cheer one. Life is a struggle, but not a warfare. It is a day's labor, but labor on God's earth under the sun and stars with other laborers where we may think and sing and rejoice as we work.

—*John Burroughs.*

Blessed is he who is such a friend to humanity that he seeth good in every man, for his own spirit shall be constantly enriched by the Christ spirit.

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The Kingdom of God

The Kingdom of God comes not with formulae to torture the mind, nor the babblings to burden consciousness, nor with numbers and other folderol to befuddle and confuse. Where would the little children, the babes and sucklings, stand, to whom it is revealed, while it is hid from the wise and prudent? It is this folderol of the wise and prudent that hides it all from themselves.

God and His Kingdom are as free and universal as the air. They need a simple, receptive, hungering, thirsting heart, into which they may enter, and when they find that kind of a vacuum they enter in with as little noise and friction as does the air when a vacuum opens itself to its inflow.

Blessed are the POOR in spirit, that is, the empty who have no preconceived notion of some magic word or magic art or magic number or magic practice that will work the miracle. It is they who are full of these latter things that are so hard to heal. They have to be first healed of their notion that the Kingdom of God is designed for professors of philosophy, mathematicians, color artists, torturers of the English language, and lovers of the mystics and bizarre.

Here we have some writing us if they ought to go on with the third degree in some order with the whole string of the alphabet as a tail to their kite.

Why not go straight to the best book ever written on the subject of the Christ Science, the Gospels, and test all you hear and see by the simple text there laid down? Was it Christ's way? Did the Master order it? What were the mystic orders he instituted, what the nature of the degrees, what the exercises as to breathing and gymnastics and solar plexus work, the color schemes, and the numbers he recited? And when you find these laid down in simple language so that babes and sucklings may understand then accept them, and not till then. And when you will not find them, and you will NOT, then ascribe them all to St. Tommyrot and turn your back on them.

If you really feel that you must have some physical bolstering up of this sort, then be honest with yourself, go to some Osteopath, Chiropractor, or Scientific Masseur, or to a first-class and properly registered physician or surgeon. Then at least you are not fooling yourself and making life miserable with a mental torture that will dethrone

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your reason before it accomplishes anything else. You are then turning to the physical for help and not deceiving yourself into the belief that it is Spiritual Truth or Spiritual Science.

And, by the way, if your faith is still wavering concerning physical causes that do not readily yield to the Christ treatment, until by study and prayerful reflection you can reach a higher altitude and know that He will "keep him in perfect peace whose mind is stayed on Him," do not fear that you are offending God by resorting temporarily to good helpers who are trained in physical methods of cure. They too work blessings and give relief and the world at large is not yet ready for the entire dismissal of the doctor and the Scientific physical-culturist. It still holds good that it is better Christian Science to wear glasses than to squint. But do it with the understanding that it is physical and not spiritual treatment. And the entire school of will-power, suggestionists, including the Emanuel movement, hypnotists, and the like, are just that, operators on the physical plane, still carnal in their practices (as opposed to the term, spiritual) and cannot, and should not be, permitted to class themselves as true Apostles of New Thought.

—*From The Church Invisible.*

Self is the only prison
That can ever bind the soul;
Love is the only angel
Who can bid the gates unroll;
And when he comes to call thee,
Arise and follow fast;
His way may lie through darkness,
But it leads to light at last.

—*Henry VanDyke.*

If any person will entirely identify himself with the sickless self, he cannot be otherwise than absolutely well. The reason any of us fail is because we do not refuse to recognize the unreal. When a man is ill, he usually sits down and begins to meditate upon his troubles. Over and over again, he identifies himself with his body. If he will stop doing this, if he will keep his thoughts upon Reality, he will become well. —*A. C. Grier.*

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Sermonettes with Meditation and Correlative Reading

June the first

Beauty is a quality of soul preception in whose sunlight the cobweb becomes as golden. It is the language of love which, in the "ear of heaven", is a hymn of praise. "He has made everything beautiful;" but hate in the mind of the hater changes beauty into hideousness, and creates deformity out of form. The hatred of a fellow-being is the most hideous aspect of hate. No injury merits hate, for hate is a poison that puts to death the one who distils it. "Let him who stretcheth forth his hands to draw the lightning to his brother recall that through his own soul and body will pass the bolt." "Vegeance is mine," saith the Lord, "I will repay."

MEDITATION: "My life is an expression of divine Love."

BIBLE SELECTIONS: Rom. 13:8, 9; I John 4:7, 8; 2:9, 11; James 3:16; Eccles. 3:14, 15.

ASTOR LECTURES: Page 101, second paragraph; Page 265, third paragraph.

June the second

Do not think that because you know that the universe is governed by Law and understand some of its workings that your quest for Truth is ended! The pathway to divinity is not strewn with roses, for man develops only by overcoming, and if he refuses to practise the good he knows, he will be attracting to himself all the visible results of inharmonious thinking. Paul could write to the Corinthians only as unto babes in Christ, for he knew that spiritual understanding is a matter of growth and evolution. So if you would seek to be numbered among the "perfect," you must commit your ways unto the Lord every moment of each day. Let never a minute pass but you re-establish your communication with the Source of every blessing, so that you may do the Father's will.

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MEDITATION: "Every moment the Love of God flows through me."

BIBLE: Psalm 37:3-5; Heb. 5:12-14.

ASTOR LECT.: Page 145, last par.

June the third

That which Paul called the mystery of Godliness, or the Christ in man, was no mystery to him who transcended the limitations of the earth plane and proclaimed that he and the Father were one. That which appealed to *him* as mystery was the fact that those who were vile at heart could hope to speak that which was clean. "How can ye, being evil, speak good things?" Humanity, however, is slow to break the chains which were fastened upon it by those early hypocrites, for to-day, we find those who have planted and watered a corrupt tree, seeking to pluck good fruit from its branches! Is not the tree known by its fruits? Then how can ye, who seek to pass as disciples of the Christ, hope to establish your claim and be accounted worthy to enter into the kingdom of heaven, unless ye plant that seed which is good and water it with Love, unselfishness and brotherly kindness? Talking about it will never accomplish much; it is only as ye *do* the will of the Father that "all these things will be added unto you."

MEDITATION: "Create in me a clean heart, O God, Teach me Thy Law."

BIBLE: Matt. 7:17-20; II Cor. 7:1-4; 8:1-5.

ASTOR LECT.: Page 92, last line to bottom of page 93.

June the fourth

From the crude pine knot, light has radiated its way heavenward through numerous devices. Animal fats, tallow, spermaceti, mineral oils, kerosene, naphtha, etc., all served in turn as light producers, and with each successive substance, less materiality and more and better light was derived. Next gas came into use,—a material so fine in substance that it is non-existent to three of the five physical senses—and a light that renders insignificant all the previous methods of lighting, is the result. Later came the use of electricity, and for volume and brilliancy, the acme of purity was reached in lighting. The course of lighting

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has been ever upward and away from materiality, with the result that in proportion as it rose above the plane of matter, it increased in power and brilliancy, thereby proving that power does not exist in matter. What is true of material light is true of spiritual understanding. The more we have of it, the less we have of materiality; and the greatest amount of spiritual power will always be generated from the least amount of matter.

MEDITATION: "Christ *in me is the Light of the* World."

BIBLE: Psalm 27:1; 36:9; 43:3; 112:4; Isa. 60:20; Rev. 22:5.

ASTOR LECT.: Page 167, first par.

June the fifth

"He called across the tumult and the tumult fell."

He has bestowed upon you divine authority to do likewise. Use it when discouragement like a "bittern booms amid its pestilent and stagnant marshes" of might have beens! Despair will paralyze your present effort if you do not silence it with "Peace! Be still!"

Every effort has been but a precious jewel in the rosary of your existence. There are no mistakes, no accidents in the divine plan; neither are there any failures. Your destiny is to become that which God is, and the episodes, which to you may have seemed most bitter, have been short cuts to your divine destination. Aspire to all that is like God. Who can change the past, or ordain the future? Suffice it that the Lord God omnipotent reigneth!

MEDITATION: "The Power which sustained Jesus, upholds me now."

BIBLE: Rom. 12:21; 13:11, 12, 13; 14:8.

ASTOR LECT.: Page 89, first par.; page 81, second par.

June the sixth

It is well to realize that self-aggrandizement does not symbolize the accumulation of spiritual treasures. Like the American aloe whose length of life is determined by the height to which it throws its magnificent blooms—the distance of forty feet marking the death of the plant—the duration of material wealth or worldly honor lasts only until its possessor enters the corridor in which death

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signals to Life, who comes to receive unto Itself of Its own substance! It is here that the gods of the world desert us and the Angel of His Presence, Life, enfolds us! To remember this fact should encourage their possessor to use the gifts of temporal existence unsparingly in the service of Christ, that he may lay up treasures in heaven.

MEDITATION: "My trust is in my God within. Him will I serve."

BIBLE: Rom. 11:3; Ex. 20:3; Psalm 81:9, 10; Prov. 23:5.

ASTOR LECT.: Page 184, second par. to end of chapter.

June the seventh

Oh thou that seekest the way of eternal Life, blessings, glory and majesty will be thine if thou wilt have the courage and strength to endure faithful unto the end! God has sent His Son into the world that ye might have Life and have it more abundantly, and that Light which revealed to humanity that it bore the potentiality of divinity has ever been shining to show the Way which leadeth to the Father, the ultimate realization of humankind. That Guide which the Father has given unto thee to lead thee into all ways of Truth and Life, is not one which cometh from afar, but is born in the manger of thine own mind to dispel the clouds of fear and false beliefs. Awaken that God-germ within thine heart! Dwell continually in the knowledge that His Love and Power are thine, because He Himself dwells within thine own heart! The Father hath all to bestow, but not until ye have learned to follow the Way of thy divine Self within, will the Truth and Life of the Father be revealed unto thee. Be still, and know that I AM the Way, the Truth and the Life!

MEDITATION: "The Father within now revealeth the Way of Life unto me."

BIBLE: John 3:21; 16:13; Romans 2:1, 2; II Cor. 11:10.

ASTOR LECT.: Page 122, first par.; page 123, first par.

June the eighth

He who doubts the power of the Spirit to heal has never fulfilled the requisite requirements which would bring him positive knowledge of God's willingness to assume the burdens of a sin-sick world. The power of God is mighty,

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but you can never experience the joy of Life through Him until you keep your part of the covenant which was sealed before the beginning of time. God has bequeathed unto you the power to reconstruct His ideas, so you bear the responsibility of harmonizing them with the divine Plan. Hence, every promise which He has made unto you carries the condition that you co-operate with that Will which sent you forth to labor in His vineyard. Ho, every one that thirsteth, come ye to the Fountain of Living Water, and ye shall be made whole! Attend unto My words, for they are Spirit and they are Life unto them that find them, and Health to all their flesh!

MEDITATION: "The Spirit of God is my Health and my Strength."

BIBLE: Isa. 58:8-11; Psalm 42:11; Prov. 12:18; 16:32; John 5:6-9.

ASTOR LECT.: Page 162, first par. to middle of page 163.

June the ninth

"But the hour cometh, and now is, when the **true** worshippers shall worship the Father in Spirit and in Truth for the Father seeketh such to worship Him."

Regardless of the fact that since the beginning of time, man has been taught that he is made in the image and likeness of a perfect Creator, he has been so engrossed in things material that his mind could not fashion God except out of that substance of which he considered himself composed! Hence, man has made God in his own image and likeness, and has endowed Him with passions like he himself possesses. But God is not bound by human limitation, and those who are the "*true* worshippers of the Father," know that He is that omnipresent Spirit of Life and Love which is the One Reality of the universe. "The Spirit itself beareth witness with our spirit that we are the Sons of God." Hence, if you are a *true* worshipper, such as the Father seeketh to worship Him, you will worship Him as the omnipresent Giver of all Life, Health, Harmony, Happiness and Abundance, Whom to know aright is Life everlasting.

MEDITATION: "The Spirit of the Living God dwelleth within me. He is my Life and Strength."

BIBLE: Matt. 6:19-21; 6:6, 7; Rom. 8:6.

ASTOR LECT.: Page 190, first par.; page 191, first par.

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June the tenth

In that day when sin, disease and sorrow shall be no more, and when the earth shall be full of the knowledge of the Lord as waters cover the sea, then shall Man, that wondrous creature whom God did create to magnify Him with heart and voice, walk the earth, filled with the consciousness of his divine Sonship, and commune with that Great Universal Father, as a child talks with his parent. For long centuries, humanity have fed on "manna in the wilderness, and are dead"; but to-day, we are asking for that bread "which cometh down from heaven, and giveth life unto the world." Man is no longer human; but he belongs to a race of gods,—divine Beings who, like Enoch of old, walk the earth and talk with God! God dwells within the heart of man, and if you will commune with Him, you will need no more the light of other men, for He who was their inspiration has become your Guide and Teacher Who shall lead you into all ways of understanding and knowledge.

MEDITATION: "The Love of God is my only guide."
BIBLE: Matt. 4:4; John 6:45-51; Rev. 21:22-27.
ASTOR LECT.: Page 33, first par. to middle of page 34.

June the eleventh

That "Light which lighteth every man that cometh into the world," has ceased to confine its dim flame in secluded rooms. Those who, in the early days of the Christian ministry, were forced to flee to distant hills or seek for their God in gloomy caverns and catacombs in order to keep that torch of Divine Love burning within their hearts would welcome the freedom with which we can proclaim our consciousness of divinity, were they on earth to-day. The Day Star again is appearing in the heavens, and the "Son of man is coming in a cloud" to reveal to humanity its essential divinity, and to teach man that he belongs to one common brotherhood.

Has that Light of the Christ yet flooded your consciousness? Then the day has come when you must arise and shine, if you would have His effulgent glory be made manifest in and through you in all ways of health and opulence. Arise! Shine, for thy Light is come!

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MEDITATION: "The Christ within is my Light."
BIBLE: Luke 8:16, 17; 21:25-33; Rev. 22:5.
ASTOR LECT.: Page 82, first and second paragraphs.

June the twelfth

"Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted?"

God created man in His own image and likeness, but in order for man to enter fully into the consciousness of Godhood, he must incorporate into his conscious life those qualities which characterize God. God can never redeem the world unless the minds of men be made pure enough to receive and assimilate His wondrous ideas. He has left it to you to carry out His purpose. Will you falter, or will you be strong in the Lord and in your faith to conquer through the omnipotence which he has conferred upon you? "*Ye* are the salt of the earth!" Have you lost your savor of Godliness, or will you rise to your divine mission and preach His gospel to all the world in a life filled with the consciousness of His Divine Love, healing the sick and doing good? For this were you born, and for this moment did you come into the world! Will you meet it with strength and courage and reveal to some struggling soul the mystery of God made manifest in the flesh?

MEDITATION: "The Christ within worketh the Father's will."

BIBLE: Mark 9:49, 50; Luke 5:36-39; Prov. 19:1-8; I Cor. 10:33.

ASTOR LECT.: Page 203, first and second par.

June the thirteenth

That covenant which God sealed with man before the foundation of the world has been lost in the ark of ignorance, and since man has sailed the tempestuous sea of existence, unconscious of the fact that he was foreordained from the very beginning to realize his perfect Sonship of the Most High God. The message of God to man is that he has been created in His own image and likeness, that he is free; that no limitation encompasses him, and that as the mist of ignorance disappears, he sees himself resplendent with a new glory which comes only from the Father. God

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stands ready and anxious to fulfill His part of the covenant, and if you, my brother, desire to have the Lord of Divine Love take up His abode in your heart, it is your business to make your mind His acceptable dwelling place. To nations, as well as to individuals, does His call come, and when they realize the power which the reign of Divine Love shall bring to the earth, shall they hasten the dawning of that perfect morning when the Lord God Omnipotent shall rule on earth even as He does in heaven.

MEDITATION: "God is the Author and Confirmer of my faith."

BIBLE: Psalm 27:1-5; 31:14-16; Gal. 3:13-29.

ASTOR LECT.: Page 336, last par. to middle of page 337.

June the fourteenth

"When thou passest through the water, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

O Son of man, why dwellest thou in ignorance of those mighty forces which are pent up within thee? Knowest thou not that "Ye are all gods and sons of the Most High"? Thinkest thou that that which God has created perfect and whole He has not the power to keep so? Fear not, for the Lord is with thee, and all the angels of heaven are at hand to support! The promises of God are sure, and nothing could be more comforting than to know that the One and Only power in the Universe is ever seeking to make thee conscious of Its Divine Presence. Where no human hand can guide or protect, Omnipotence stands ready to champion thy cause if it be just, and thou *canst not* fail. Thou art made in His likeness; no thing can befall, for Spirit cannot be injured by material weapons. Cease thy fears, God is with thee!

MEDITATION: "The Lord is my Shepherd, I shall not fear."

BIBLE: Psalm 77:14-20; 107:1; 133.

ASTOR LECT.: Page 203, first and second paragraphs.

June the fifteenth

The unspoken thought of Hermodoras was such a potent rebuke to sin that he was exiled from Ephesus. God, however, cannot be banished from His realm, nor can oppo-

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sites exist in the same place at the same time. This knowledge is the rebuke that puts to flight the legion of false beliefs that would manifest themselves in the shape of sickness and sin, and demands abject servility from the one upon whom God *himself* has bestowed dominion and power.

Arise, soldiers of Christ! Put on the whole armor of Christ, which is the divine understanding that God is not the author of confusion, and arm yourselves with the sword of spirit, which is spiritual knowledge, and go forth to battle for physical and mental supremacy. God will give you the victory! Think you that God's instruments can be perverted in their uses? That His temple can become a tomb of wretchedness? His dwelling place a carnival of pain? God forbid!

MEDITATION: "The Father worketh through me to give me the victory."

BIBLE: II Cor. 6:15, 16; Gal. 1:20; 4:31.

ASTOR LECT.: Page 127, last par.; page 128, last par.

June the sixteenth

The earth is the Lord's He has peopled it with the substance of Himself. He it is that makes Good and disperses evil; that causes what appears as inert energy to reveal itself as vital force, and raises up from what man mistakes as the nothingness of death, the celestial Beings that people the distant stars.

O mortals! Ye who "seek in space" and search in the "remote depths of the horizon" for the Supreme Cause, know ye not that He is closer than the air ye breathe, for in Him you live and move and have your being? Praise ye the Lord for He is Good, and His loving kindness endureth forever! Again I say, Praise *ye* the Lord!

MEDITATION: "My soul doth magnify the Lord."

BIBLE: John 17:3; Heb. 3:4; 11:6; Job 22:21; I Cor. 8:6; Acts 17:28.

ASTOR LECT.: Pages 110 and 111.

June the seventeenth

When Jesus said, "Blessed are the pure in heart, for they shall see God," he proclaimed no new truth to mankind, for, hundreds of years before, King David realized

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that he whose hands were unclean, whose heart was defiled, or who was filled with vanity and deceit, could not "receive the blessing from the Lord." This is a truth, however, which, it seems, must be discovered by each person individually, for in the state, in the community and even in the church, we find persons seeking to receive the blessing from the Lord who make no pretense of cleansing the channels through which they wish the blessing to come. How can righteousness from the God of your salvation dwell in your heart unless you have cleansed it of all vanity and deceit? Only as you make your heart an acceptable dwelling place for the Purity of God to dwell, can you enter into fellowship with Him and partake of those blessings which belong to every real Son of God.

MEDITATION: "My heart is pure, even as He is pure."
BIBLE: John 3:3, 6, 8; Matt. 18:3, 4; Psalm 51:2-17.
ASTOR LECT.: Page 249, last par.

June the eighteenth

"Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

All the sins that have been committed in the name of religion might have been averted had humanity understood more of the principle of Universal Brotherhood which Jesus came to teach. He knew that as the Christ was no "respecter of persons," but dwelt equally in all men, and that in the sight of his heavenly Father, one soul was not more precious than another. Yet the way in which we see this precept followed is a travesty on the name of religion, for we have failed to see the Christ within the heart of man, but look withal on the material surroundings in which he is set! Consequently, that thing which we have left undone is of more importance than the thing which we have done! Howbeit, then, that ye think ye can serve the Christ when ye fail to discern the kindred spark within the heart of another? Jesus came to save him who was lost, and unless ye seek out one that is lost in entanglements of sin and sickness, ye will not be doing "it unto one of the least of these my brethren."

MEDITATION: "I am my brother's keeper."
BIBLE: Romans 2:9-11; Luke 10:30-36; Matt. 15:22-28.
ASTOR LECT.: Page 263, last par. to middle of page 264.

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June the nineteenth

Our one duty in life is to "overcome the world." If it were not so we would not be in the world. Each person always finds himself in that place where he can serve best, so now that we are in the world we should have no desire to leave it until we know that our task here is complete. Living *in* the world does not necessarily limit one's life to this earth plane. Did not Enoch walk the earth, yet talk with God? That same privilege is ours, if we will but follow the soul's desire and remain true to our own divine selves.

Trials may come and disoppointments may overwhelm us, but through their overcoming the high resolve of the soul is kept constant, and the mental muscles are strengthened for greater things. "Heaven is not attained at a single bound," but each obstacle overcome is a step upward on the ladder of conscious immortality.

MEDITATION: "The strength of Christ is my strength."

BIBLE: Isa. 41:10; Psalm 27:14; I Peter 5:10; Rev. 21:7.

ASTOR LECT.: Page 122, first par.; page 123, first par.

June the twentieth

Every thought is a "thing" in mind, and throws out a reflection which must be like the mental image from which it proceeds. The living entity of spiritual substance is Mind, and it has an external nature independent of material construction or physical shape. The mind is responsible for any and all activities of the body, whether it be of joy or sorrow, health or sickness, pleasure or pain. As a man thinketh, so he is, physically and morally, mentally and spiritually. Pure action is from the realm of pure thinking; hence, to establish a harmonious physical condition, it is necessary to produce a harmonious mental image, for the image regulates the physical action. The mind is not an adjunct of the body, but the body is an adjunct of the mind; hence, pure thoughts result in right actions, for the body owes to mind whatever it expresses of vitality. Therefore, live in your mind to the glory of God, and your body will bear the seal of God's approval, for "Christ shall be magnified" in your heavenly temple.

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MEDITATION: "God is the only Thinker. Teach me to think His thoughts."

BIBLE: Phil. 1:20; I Cor. 3:22; Rom. 8:2; 6:16.

ASTOR LECT.: Page 167, first paragraph.

June the twenty-first

Form is a complement necessary to Mind. Without it, the mind would be incapable of self-expression. Mind and form are as essential to each other as are life and existence, for without Mind there would be no form, and without life existence would be inconceivable. If you can picture the sun bereft of light, you can image form without mind; if you can image the light without the sun, you can picture mind formless. Man is the form of God; the design upon which He portrays His divine potentialities; the canvas upon which Divinity has painted His own image and likeness. The word is the symbol of the idea, and represents, visibly, the qualities of the invisible from which it sprang. Hence, God spoke and it was done, for the Word of God is His idea, and perfect man is God's last word!

MEDITATION: "God, the Father, dwelleth within me."

BIBLE: I Peter 1:25; Psalm 33:6; 33:9; Isa. 55:10, 11; Heb. 4:2; Luke 21:33.

ASTOR LECT.: Page 61, first paragraph.

June the twenty-second

We do not doubt the existence of a molecule or deny that of the atom which is infinitesimally smaller, although the molecule is so small that no human eye has ever discerned it. If we accept, therefore, the evidence of material existence on the basis of material reasonsing, unsupported by substantial sense testimony, we should be willing to accept the Truth of Being, notwithstanding that this evidence is beyond the range of the finite senses. Granting that things can be *beneath* the range of vision, it should not be difficult to understand that there may be things *above* its reach! Material existence is temporal; but spiritual life is eternal. Live and love, therefore, in the eternal, and transform a chant of woe into a song of ecstacy!

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MEDITATION: "The Lord is my Health, and the strength of my life."

BIBLE: I Cor. 13:9-15; 11:4, 18.

ASTOR LECT.: Page 173, second paragraph to first paragraph on page 175.

June the twenty-third

The most slanderous accusation of all the ages has been that sin, disease and poverty were sent as a punishment by God in token of His beneficent Love for erring humanity! How can the mind conceive of that which is acknowledged to be Absolute, limiting itself to the plane of the relative? If God is Good and God is All, and fills all space with His Presence, pray, where has evil gone? In that day when the kingdom of heaven shall be established upon the earth, and the Spirit of Divine Love shall rule supreme over every living thing, all that is not in harmony with its Laws will have disappeared, for only the things which the Father hath planted will be able to flourish in that new earth. Verily, the former things will have passed away, and there shall be no pain, sorrow, nor crying, for the cause of these will have been banished from the earth.

MEDITATION: "The Father has planted only Good; I am the husbandman."

BIBLE: Gen. 1:31; Matt. 7:7-11; John 15:1-8.

ASTOR LECT.: Page 15, last par. to middle of page 16.

June the twenty-fourth

Two thousand years ago when Jesus came to proclaim a gospel of love to a hypocritical and self-righteous world, he startled them by his declaration that he came not to call the righteous to repentance, but the sinner. Those of the social elite who knew not that "those things which proceed out of the mouth come forth from the heart; and they defile the man," sought to enter into the kingdom of heaven by pretense, but they could not deceive Jesus who was spiritually perceptive. The flight of years has seen but little growth in some of humankind, for today, we are more interested in making a pleasing appearance than we are in saving souls. Magdalenes walk the great "White Way,"

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and Lazaruses sit by the wayside waiting for the touch of a loving hand or the sound of a voice that is kind, but the modern Christian rides to his cushioned pew with only a scornful look or a pitying glance. Ye followers of Truth, be not as the Pharises, for ye who have glimpsed the Christ are come to save them that are the lost sheep.

MEDITATION: "The Christ in me is the Good Shepherd, which careth for the sheep."

BIBLE: Luke 5:31, 32; John 10:7-13; Matt. 10:42.

ASTOR LECT.: Page 84 to middle of page 85.

June the twenty-fifth

Thou hast created me out of the substance of Thyself, and made me like as Thou art! To have portrayed me less perfect than Thyself, Thou must have condescended to the abasement of Thine own idea—to have known the unknowable. Thou art, and therefore, I am; and in my divine potentiality, I am as Thou art, and as the light is unconscious of darkness, even so am I unconscious of aught except that which Thou of Thine own Self hast given me, and therefore, I am at peace, for "infinite is the wealth that belongeth to me * * * Should my capital be in a flame, nothing that is mine could be consumed," for Thou art my All in all, O God!

MEDITATION: "God has made me free from sin and death, for I am like Him."

BIBLE: Rev. 21:5; I Sam. 10:6; II Cor. 5:17; I Peter 5:7; Prov. 3:6.

ASTOR LECT.: Page 156, first par.; page 251.

June the twenty-sixth

To sin is to magnify the finite which is the only thing that would deny God. As low drifting clouds envelop in sombre hue the objects over which they pass, thus sin casts dark shadows in its train. Sin, therefore, is an illusion of the senses which hides spiritual Reality, and the one who sins is overshadowing his understanding of infinity with the clouds of sense illusion; thereby defrauding himself of the use of his spiritual intelligence. Sin cannot change anything; for all that is, *abides* in the unchanging eternal;

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but it temporarily hides from the sinner the reality of his being, and thus deprives him of his spiritual inheritance. He is, therefore, to be considered as one in need of help, and the surest way to aid him is for the onlooker to look beyond the cloud of illusion until the shadows flee from his own vision, and then the daybreak of reality will become apparent to the one befogged by the illusion of sin.

MEDITATION: "My mind is stayed on Christ."

BIBLE: Prov. 8:36; 10:9, 25; 15:21; I John 3:1-3.

ASTOR LECT.: Page 329, first par.; page 330.

June the twenty-seventh

It depends upon the pitch to which man has tuned his spiritual genius as to whether he will rise above his environment, or will let his existence take on the shapes which haunt his surroundings as clouds that gather on mountain tops take on the shapes of the peaks about which they cling.

God has created man superior to his environment and has ordained his destiny to be divine. Human parentage is only the symbol of a spiritual origin vastly more grand, and to such as accept this fact is given the power to soar above a world of limitations into the boundless expanse of God's universe with its unlimited possiblities.

Arise in spirit, and go to your Father!

MEDITATION: "I and the Father are one."

BIBLE: Matt. 6:31, 32; 12:48-50; Ezek. 18:2. Heb. 4:6.

ASTOR LECT.: Page 348, first par. to end of chapter.

June the twenty-eighth

From the form of an idea a temple springs into shape. Consume the shape of the structure, but its form will persist in the mind of the builder. The temple is but the transitory symbol of which the idea is the real and eternal.

Because all things proceed from mind, all things are mental, and therefore, beyond the range of destruction. Mind and its ideas are inseparable; therefore, we can say with our elder brother, "I and my Father are one," and "understand that the invisible things from the creation of

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the world are clearly seen (mentally) being understood by the things (symbols) that are made." Look away from the faults in the interpretation and live in the eternity of the idea, which is the wealth of Mind, for all that the Father has is yours.

MEDITATION: "My true Self is perfect, even as God is perfect."

BIBLE: I Col. 1:16, 17; 2:3-10; 3:10-17.

ASTOR LECT.: Page 60, first and second paragraphs.

June the twenty-ninth

O Infinite Attraction that holdeth the sea in the hollow of Thy hand, hold Thou me above the testimony of the finite. O Divine of Creators who hast incorporated me into Thyself, even as the risen sun does embody in its own brightness the opalescent light of dawn, make me to realize my own Infinity which pervadest all, and art the only Reality of the all. Be Thou my only consciousness so that when the apparitions of sense confront me I may not mistake their finite shapes for Thine infinite form. O Light of the worlds and Illuminator of the universe, pour out Thy Light upon me in all its holy effulgence, so that Thy Temple may be forever illuminated with Thine eternal splendor; so that Thy people may walk through darkness by its glory, in those days when the stars shall not give their light!

MEDITATION: "My eyes behold Thy glory, O God, and my hands doeth Thy works."

BIBLE: Rom. 14:4; Psalm 94:18; 119:117; Prov. 4:13.

ASTOR LECT.: Page 338, first par. to end of chapter.

June the thirtieth

A forty day parade of abstinence, after three hundred and twenty-five days of feasting, is not the fast that is destined to transform the "world's dreary cadence of sorrow into an irresistible incantation of joy" which is the purpose of all such as have put on the robes of righteousness to gather the whitened harvest that only awaits the gleaners in order that the golden sheaves may be gathered

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into God's barns. The true fast is to quicken the understanding to accelerate the intuitive power of the soul and to revive the perceptive faculty of the divine nature by a *total abstinence from negative thinking.* Such a discipline enables man to rise from the plane of dependence upon the failing finite into the realm of spiritual power and dominion. When thou fastest, choose this method!

MEDITATION: "My mind is filled with the consciousness of Thy omnipresent Love."

BIBLE: Isa. 48:5-8; Matt. 6:25, 26; James 1:27;2:15-17.

ASTOR LECT.: Page 56, first par. to end of chapter.

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It is very easy to get away from "our center"; to look to the *realization* of another. It is a constant temptation to try to develop some other ideal than that which lies naturally within the self. For this reason many are doing the *unnatural* thing, and hence are not making a success of that which they are attempting to do. The natural thing is the beautiful thing. It is the anointing "which ye have of him." "It abideth in you and ye needeth not that any man teach you." (I John 2:27.) In every soul there is some natural inclination, some ideal which is perfect though it may be undeveloped, and which can be increased, if the individual will but take it to the inner prophet, who will foretell what it can be. —*From The Comforter.*

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THE GLEANER

A Magazine Devoted to the Study of Truth and its Application to the Needs of the Individual

WILLIAM JOHN MURRAY, *Editor*
DANIEL M. MURPHY, *Assistant Editor*

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THE GLEANER

The Survival of the Fittest

By W. JOHN MURRAY

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Daniel 2:4.

Emerson says somewhere that, "Great men are they who see that spiritual is stronger than any material force, that *thoughts* rule the world." The truth of this has never been so apparent as it is to-day. Thoughts rule the world indeed, but, if those thoughts are not of the highest the reaction is of such a character as to reveal the necessity of changing our minds, on the same principle that we change anything else that does not meet with our approval. The thoughts which have ruled the world during the past six years have not been of the kind that we should like to see expressing themselves perpetually. Thoughts of world conquest by material force precipitated the worst war in the long and sad history of wars, and then when we thought we were through with wars forever, we find ourselves confronted with industrial wars which give no opportunity for the rebuilding of that which has been so ruthlessly interfered with in the world of matter.

This remains in a very large degree the silent witnesses to two conditions of thought which always make for disintegration. The first is that form of action which demolishes and tears down, the second is that form *of in*-action which neglects and refuses to build up. If wars destroy, and strikes prevent reconstruction, we are treated to an exhibition of unconscious insanity for which there is no cure save through a process of enlightenment which must be something more than merely academic. The science of political economy is not something of which the worker is altogether ignorant, for he is well aware that

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whatever tends to stop the wheels of industry tends also at the same time to react unfavorably on his family. He knows this as well as any college professor, for he knows it in practice where the professor may know it only in theory; but circumstances over which he has no *apparent* control drive him to adopt measures which he would never adopt if the pressure on his mental eye ball could be removed so that his inner vision would not be impaired.

The conditions by which we are objectively surrounded would be most bewildering if we could not see through the mist of it all the changless Realities which underlie all that is merely apparent. When we speak of the survival of the fittest we must not think of it as the survival of the strongest in a military or in a naval sense; neither must we think of it as being limited to a number of select nations. It is rather doubtful if military supremacy on the one hand or financial superiority on the other may be used as evidence that these are indicative of the survival of the fittest. The thoughts that are to rule the world will not be those of material power and material wealth, for these possessions are apt to change hands tomorrow.

Nations, like individuals, must not feel a sense of security where there is no security. The survival of the fittest is not proven when a stronger nation beats or bullies a weaker one, any more than it is proven when a prizefighter thrashes his wife. Before we can decide what is the fittest we must look at it from more than one point of view. If the fittest man for manual labor is he who has most physical strength, and the fittest man in the world of politics is he who has most moral strength, then the fittest man in the world which is superior to both these worlds, and which dominates them, is he who has most spiritual understanding, and most love.

The consideration of this fact removes us for a time from those endless disputations concerning the superiority of one nation over another; it silences for the moment our approval or condemnation of League of Nations which may or may not be another form of Force higher up, and provocative of the formation of other Leagues of other nations. In our spiritual infancy we fancy that a group of nations with sufficient military strength, added to a surplus of monetary strength, can preserve the peace of the

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world through intimidation; but there is something in the human mind which resents being intimidated. An individual who is hard up financially, and also physically weak, may submit to one injustice after another, but the time will come when he will stake his slight strength against a great injustice, and such efforts have not infrequently won out. Small men and small nations with right on their side have often changed the color of the world's map.

The survival then of the fittest in man is that triumph of principles which reduces military and monetary boastfulness to their proper places in human economy. One day we shall learn that these are useful and beneficial, only in so far as they serve in Love. I have seen men who have suffered much at the front and the thing that has survived in them is the spirit of compassion for all who suffer. Animus and hatred have given place to forgiveness and helpfulness. The froth of fury has passed away and a refreshing new point has taken its place. It has been said that those who have seen least of actual combat have most ill-feeling and bear their grudge longest. In the heat of passion we said we would never buy another thing made in Germany, and yet, one finds in countries where one would suppose the grudge would last longest, a reopening of trade relationships which are not altogether based on the sordid.

There is a disposition to forget and to begin all over again on higher ground. Dimly it is being perceived that the body politic is like the body physical in the sense that if one part of it is not performing its function harmoniously, the whole body is affected through sympathy. In political science then the fittest is not the commercial advantage of one nation over another, neither is it the advantage of one group of nations over another group of nations; rather is it that sweet exchange of advantages by means of which all the nations are to work together in closer bonds of commercial unity than they have ever work before.

If this sounds too transcendental it is because we have worked hitherto on the principle of every man and every nation for itself. During the war we talked wildly about excluding certain nations from all participation in post-war arrangements, and now we find ourselves confronted with the stubborn fact that this cannot be done without

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working an injury to all. The survival of the fittest in all this mental chaos is the survival of that common sense, which, like the cream which rises to the top of the milk, is slowly but surely coming to the surface. This old world is in a state of convalescence where it scarcely knows where it is, but it is recovering, and the best will prevail.

The fermentation which has been going on in the political and industrial worlds has not left the church in a state of smiling repose, for there is unrest there also, but it is a healthy fermentation. To-day, as never before, there is a willingness on the part of the Church to look with less disfavor on the new movements in the religious world. What is popularly called New Thought, especially in its most spiritual aspects, is being preached in pulpits where a few years ago one would never expect it. Old things have fallen away and all things are becoming new. The wrath of God is no longer preached by one who knows that wrath can in no wise be attributed to Him who is Love, and *only* Love. If hell-fire and brimstone sermons are being displaced by sermons which emphasize the fact that though, "our sins be as scarlet they shall be made whiter than snow", it is another instance of the truth that the survival of the fittest is the persistence after all of that which is the most rational.

It is this persistence of the rational in the fields of political science and religious philosophy which is making for the survival of the fittest in individual human consciouness. If it is true that the spiritual is stronger than any material force, and that thoughts dominate the world, then it follows that that individual who learns to rule the world inside of himself by such thought processes as make for personal purity and inner pose, with its attendant physical health and prosperity, is merely another flesh and blood testimony to this law of the survival of the fittest.

The fittest in the individual is not that physical strength which enables him to "make good" on the college football team or Varsity crew, wrestling mat or roped arena, for he might do all of these very creditably and yet lack those fine moral qualities which bespeak the gentleman. On the social plane of a man's being the fittest is that which stamps him as a man of chivalry and consideration for others, for it is these moral qualities which will survive his

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physical perfections and leave a far more indelible mark on the pages of history.

Theodore Roosevelt's skill as a boxer or hunter are not his traits which we dwell upon to-day, but his inflexible determination to do that which seemed right in his sight though the heavens fell. The same is true of those wonderful people who visited us last year. The survival of the fittest in the King and Queen of Belgium is that spiritual in them which enabled them to resist an invasion which threatened the destruction of the world. In their case it was not the military strength of the Belgian army which saved the day, but the spiritual resolve to stand between the civilized world and its annihilation. The survival of the fittest in the King and Queen of Belgium is not that they have kept their throne, but that they have preserved their souls, and can in consequence look at themselves in their mirrors without being ashamed.

The fittest in you and me, therefore, is that which lasts longest and looks best on all occasions, for it is the real of us. The fittest in every man is that perfect image and likeness which survives both sin and sickness. It is that Christ in us which, whether we recognize it or not, is nevertheless the mainspring of our lives, without which we would neither live, move, nor breathe. The fittest in us, which antedated our birth and will survive our socalled death, is the one thing to consider, for out of it are all the issues of a successful life. The fittest in every man is not what he has made of himself, either so called good or bad, but what God has created in him as the Divine Idea, which is the imperishable entity or soul.

To discover this Divine Idea in ourselves is to find the Pearl of Great Price. When we find this Divine Idea of ourselves and learn to separate it from those excrescences of sin and sickness which grow in the soil of spiritual ignorance, those excrescences fall away as the parasite falls away from that which can no longer give it sustenance. When the Prophet Daniel saw a kingdom which should never be destroyed, a kingdom which should destroy all other kingdoms, it was the kingdom of *Ascertained Truth*.

We believe that this kingdom has come to human consciousness, at first like the voice of one crying in the wilderness, but now in the unmistakeable tones of a true New Thought about God and Man. In this kingdom of spiritual

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understanding there is nothing that maketh or worketh a lie. It is not a kingdom afar off, but such an interior state of soul as forbids the entrance of sinful and sickly thoughts. Through this spiritual understanding Man becomes equipped with power from High so that he breaks in pieces the so-called kingdoms of evil and error. "God is a consuming fire." Divine Love destroys all that is unlike Itself, but in so doing it destroys nothing that is essential to the health or happiness of the individual.

The unfittest in human consciousness, such as impurity, sin, sickness, sorrow and dying, are removed as shadows when the sunlight steals in through the windows. The fittest in human consciousness such as purity and perfection, health and wholeness, joy and Life that *is Life,* survive on the principle that "God's kingdom is an everlasting kingdom." The survival of the fittest then is the survival of the spiritual, not after death, but here and now. It is the survival of the *good* in the inner man and the restoration of man's primitive perfectness through righteousness or right-thinking."

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." This is not a something into which we are to enter after death, but that inner spiritual body which we are to put forth from the great *within* of ourselves, as the crab puts forth its new shell. When it is perceived that the fittest thing about any man is the spirituality of his thoughts, it will be seen that this will survive all carnality, for the reason that that which God creates is more enduring than that which man makes. As this Truth grows in strength and power, that will transpire which John foresaw when he said, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

Speak to Him thou, for He hears,
And spirit with spirit can meet
Closer is He than breathing.
And nearer than hands and feet."

Tennyson.

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Quimby's Science of Health.

"One thing is certain: the time will come when the opinions of priests and doctors must give way to the science of life; for their opinions lead to death and misery, and the *science of life is health and happiness.*" (1861)

"Man is made of opinions,—of truth and error; and his life is a warfare like all other lives before him. Man goes on developing error upon error till he is buried in his own belief; and it makes him but little higher than the animal kingdom. It is the office of wisdom to explain the phenomena in man called disease, to show how it can be unmade. This is as much a science as it is to know how to decompose a piece of metal." (1861)

"Man is just as large as he is wise in science."

P. P. Quimby.

These words were written the year before Mrs. Eddy was associated with Mr. Quimby, the first to formulate and practice spiritual healing in modern times, according to Mrs. Annetta G. Dresser, who says in "The Philosophy of P. P. Quimby", (1895), "I well remember the very day when she was helped up the steps to his office on the occasion of her first visit. She was cured by him, and afterward became very much interested in his theory. But she put her own construction on much of his teaching and reveloped a system of thought which differed radically from it."

Mrs. Dresser also quotes a notice from the Portland, Maine, Advertiser of 1865, which refers to Quimby's departure from Portland as " a public loss." "By a method entirely novel and at first sight quite unintelligible, he has been slowly developing what he calls *"The Science of Health"*; that is, as he defines it, a science founded on principles that can be taught and practised, like that of mathematics, and not an opinion or experiments of any kind whatsoever."

Quimby's words no doubt gave Mrs. Eddy the suggestion for the title of her pamphlet "Science and Health" which was copyrighted in 1870, and was in private circulation as early as 1867.

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To live the Life is—

To be no cause of grief to any one.

To be kind to all people and to love them with a pure spirit.

Should opposition or injury happen to us, to bear it, to be as kind as ever we can be, and through all, to love the people. Should calamity exist in the greatest degree, to rejoice, for these things are the gifts and favors of God.

To be silent concerning the faults of others, to pray for them, and to help them, through kindness to correct their faults.

To look always at the good and not at the bad. If a man has ten good qualities and one bad one, look at the ten and forget the one. And if a man has ten bad qualities and and one good one, to look at the one and forget the ten.

Never to allow ourselves to speak one unkind word about another, even though that other be our enemy.

To do all of our deeds in kindness.

To cut our hearts from ourselves and from the world.

To be humble.

To be servants of each other, and to know that we are less than any one else.

To be as one soul in many bodies; for the more we love each other, the nearer we shall be to God; but to know that our love, our unity, our obedience must not be by confession, but of reality.

To act with cautiousness and wisdom.

To be truthful.

To be hospitable.

To be reverent.

To be a cause of healing for every sick one, a comforter for every sorrowful one, a pleasant water for every thirsty one, a heavenly table for every hungry one, a star to every horizon, a light for every lamp, a herald to every one who yearns for the kingdom of God.

—*Abdul Baha.*

I haven't got to make over the universe; I've only got to do my own small job, and to look up often at the hills and the trees and the sky, and be friendly with all men.

David Grayson.

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The Message of Life

By Lawrence W. Rogers

In the Divine democracy of being, in that deeper silence where the soul in its majestic stillness finds its eternal kinship and oneness with Omnipresent life and power, the symbol, the meaning, the message of life is discovered. Not in the manifestations of things, not in the sea of appearances, not in the expressions of pretense, nor puerile prating of things unreal and untrue, can harmony, the harmony of the spheres be found.

Expedient doctrine brings only inharmony. One must stand in the Divine Consciousness of Oneness with the Great Eternal to see God. When the transcedent reservoir of soul is found and allowed to express in sacredness and in truth, then and then alone is the Kingdom a living reality. It does not try to rule the lives of others, nor cause inharmony in an otherwise undisturbed existence, but seeing and knowing the divine plan in all peoples and all things, tenderly prays for each to express in his or her "separate star," knowing that anything less is desecration of life.

When the soul finds its own, the superficial is as the sound of brass and the tinkling of cymbals.

Mighty Word, Mighty Energy, Infinite Life, Infinite I AM! Fill my being with Divine consciousness until the tribulations of yesterday have become the stepping stones of today in the sublimely beautiful and sacred joy of a wider wisdom.

The holy man is not a hermit on his knees in the desert, or the saint in colored glass, or anything we make to correspond to them. He's the fellow who's whole—who's sound in mind and limb and intelligence and sympathy and everything that makes power. When we say "O worship the Lord in the beauty of holiness," we mean "O worship the Lord in the beauty of the all-around man, who's developed in every direction."

From "The City of Comrades", by Basil King.

Where there is a man, there is an opportunity to do him good.

—*Seneca.*

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Worth While

If you want to feel you're doing something really worth your while,
Just help a man in trouble and then watch him start to smile;
Take his burden on your shoulders and relieve his weight of care;
And stick until you've helped him from the valley of despair.
Then when he turns to thank you with a gratitude that's real,
You'll be surprised that minute just how good it makes you feel.

There's no such satisfaction as the satisfaction true
Which comes from helping others in the work they have to do,
And there's no such thrill of gladness like that sweet and happy thrill
Which is born of helping others who are trudging up the hill;
If you want to know contentment and be truly satisfied,
Just go out and help your brother when his soul is being tried.

You can boast your selfish pleasures and may glory in your fame,
You may think that there is gladness in the many joys you claim,
But you're never really certain that you're doing things worth while
Till you've smoothed another's pathway and you know it by his smile;
When you've done some deed of kindness under friendship's bond and seal
It's surprising at that minute just how good it makes you feel.

—*Edgar A. Guest.*

Her stock is beginning to run down. She hasn't put in a new idea for months. She's wearing last year's clothes. Even that blessed smile of hers is beginning to get just a little bit stale. Dust and indifference have already begun to set in.

Eleanor Hallowell Abbott.

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Curing the Incurable

By H. Addington Bruce.

That the state of the mind has much to do with the state of the body has long been recognized as an axiomatic truth. Also it is recognized that mentally-caused diseases are most amenable to treatment by mental means. But what are the limits of mental action in causing and curing disease?

This is a problem of tremendous practical importance. And evidence is constantly accumulating to suggest that the mind may be more potent both to harm and to help than most physicians are yet willing to admit.

There even is evidence indicating that maladies seemingly incurable and commonly thought to have a wholly physical basis are sometimes strangely susceptible to a curative mental influence.

Only a few days ago my attention was called to the singular case of a young woman who for some weeks had been under medical treatment for boils, accompanied by a falling out of her hair. All the usual remedies failed to bring relief. The boils continued to torment her, and her hair to get thinner and thinner.

Suddenly, when the attending physician was at his wits' end, the boils disappeared as by magic, and the falling of the hair ceased. This unexpected recovery coincided with the patient's announcing her engagement to marry.

Recently, also, I was speaking to a physician regarding the sad case of a mutual acquaintance then dying from pernicious anaemia. The physician startled me by remarking:

"Perhaps a mental healer could help him."

Then he went on, by way of explanation:

"Nearly a year ago I had a patient suffering from pernicious anaemia. I sent him to a hosptial, where he received four blood transfusions. The first two helped him a little, the second two did not at all.

"The hospital people informed me that the outlook was hopeless, and I had my patient brought back to his home. There I saw him and talked to him pretty frankly, for I knew he had to put his affairs in order.

"The other day, to my amazement, I met him on the street. He reported that as a last resort he had tried a

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'healer.' After which he was able to return to business. And, really, when I met him he was in pretty good shape."

Now, it of course does not follow that boils and pernicious anaemia are always mentally caused.

But the inference is unescapable that at least occasionally they—and other diseases of which startling cures are reported on good authority—do have their origin in mental rather than in wholly physical disturbances. And that consequently, it is rash to declare of any individual patient thus afflicted that in his case there is no hope whatever of cure.

For who can know beyond peradventure that his is not a case open to favorable mental influence of some sort?

The probability may be that it is not thus open. But between probability and certainly there is a vast gulf, as is most impressively illustrated by the cases I have just narrated, cases to which I could add numerously from my own obervations and the experiences of medical friends.

From New York Globe.

There are lots of rich men who never give a dollar away and never help any one. When they get sick and they have time to look back over their lives they realize that they have done wrong because they have never helped any one, they have forgotten God and worshipped money. They worry about it. Their consciences will give them no rest and they can't get well. They die. But it is not the sickness that kills them. It is conscience.—*Nathan Straus.*

"We have many needs in the Christian life, but the one need which includes all others is the need of Christ. Do we lack joy? It comes by having more of Christ. Have we need of power? It is only our need of Christ. Is peace absent from our hearts? The presence of Christ alone gives peace. Do we want more love? We may have it by having more of Him whose other name is Love. All the problems of religion, positively all, resolve themselves finally into the one supreme problem: How to have more of Christ in the Believer's heart. We have everything when we have Him."

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Sermonettes with Meditation and Correlative Reading

July the first

The Truth is eternal; error ceases with time. Of all things Truth is the most natural, the least limited and, therefore, the most beautiful. If we do not find it, it is because we look for it in the unnatural and limited, and the Truth which persist throughout all eternity cannot be found in that which ceases with time. It is to divinity that we must turn for that which we would find in humanity, for the latter represents but a detail of that which infinity is the whole. If men misinterpret your inspired labor, what is that to you? Interpretations are but personal opinions which seldom stand the test of Truth and, therefore, they are worthless. Let your consolation lie in the fact that you are understood by the majority, the nearer you are approaching the soul of things—the Truth which is God!

MEDITATION: "Only God's eternal Goodness surrounds me. Nothing can by any means hurt me."

BIBLE SELECTIONS: John 8:32; 14:6; 17:17; I John 2:21; 3:2.

ASTOR LECTURES: Page 184, second paragraph; page 98, first paragraph.

July the second

To have faith in God is to believe, "that in all ages

Every human heart is human,
That in even savage bosoms
There are longings, yearnings, strivings
For the good they comprehend not."

To believe this is to be merciful, and to be merciful is to forgive the weakness. and shortcomings in human beings. Through the mercy of man the goodness of God is discerned, and by man's compassion with his fellows

"The feeble hands and helpless,
Groping blindly in the darkness
Touch God's right hand in that darkness,
And are lifted up and strengthened."

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MEDITATION: "My sins are forgiven, even as I forgive those of others."

BIBLE: Psalm 37:25, 26; Prov. 21:21; 16:6; James 3:11.

ASTOR LECT.: Page 281, second par.

July the third

Health is regarded as a physical condition, when in reality it is a state of consciousness. Therefore, while the manipulation of the body cannot regulate the mind, the latter can be attuned to harmony by spiritual realization. Like the face of a clock from which the hands have been taken, the body of itself is expressionless; it is the mind that is responsible for what the body expresses, as are the hands of the clock for what the timepiece records. Physical symptoms, then, should be disregarded, other than an indication that one's thoughts need regulating! To be well necessitates the thinking of healthy thoughts, and this can always be done by the calm realization that God made and sustain us, and that what *is,* is best, for He only is.

MEDITATION: "God is great and His is the only permanence."

BIBLE: II Chron. 16:12; Mark 2:5; Job 13:4; Matt. 9:12.

ASTOR LECT.: Page 136, first par.; page 167, first par.

July the fourth

Every moment that is spent in revealing to one's fellows the system of *right-knowing* is a minute spent in the service of Christ! while every one spent in speculating on the how and why of the appearance called "evil," is wasted. It is only by the rejection of falsehood that Truth is discovered, and it is the tremendous output of thought as to the origin of the unreal, that accounts for so little insight into the realm of the Real. Evil is not, because God *is,* and rejoicing in this eternal verity, let us refuse to concern ourselves with the operations of the nonentity; and, as train smoke in mountain air, it will cease to appear on our horizon. So why should we bother to deny that which is not, when that which *is* is ever-present? Resist *not* evil, my friends; for God is all there is.

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MEDITATION: "God is, and His Goodness is everywhere."

BIBLE: Mark 7:21; Prov. 8:13; 12:20; Hab. 1:3; Zeph. 3:15.

ASTOR LECT.: Page 332 first par.; page 334, first par.

July the fifth

The attitude of the student of Divine Science towards the great human family, many of whom seem but "waifs of the tide," should resemble that of the bee towards the flower kingdom. This spartan insect, which for the application of intelligence to daily living could well serve as an example to the vast majority of mankinds, is a divine example of unwavering sacrifice for the benefit of the whole. Hers is the gospel of heroic renouncement of personal gains for universal triumphs. She is content to labor among the hundreds of flowers to extract one drop of honey; to maintain by her own effort hundreds of idle, gluttonous companions in the faith that one out of the myriad will perform a single act of self-sacrifice! If brother man despoils her of the fruit of her untiring labor, she refrains from discouragement; nor does she cease from her labor. Consequently, she is never impoverished. Like the bee, we should be grateful for a little of the sweetness that the harvest of humanity yields, knowing that when humanity puts on divinity, we shall receive our reward.

MEDITATION: "I am one with God; therefore, I am a constant expression of his Love."

BIBLE: Gal. 6:7, 9; II Cor. 9:6; Rev. 14:15.

ASTOR LECT.: Page 337, second par.

July the sixth

As waves are inseparable from the sea in that they are but an infinitesimal part of the substance of which the sea is comprised, so man is a part of the Life which is One, and he can never be isolated from the One. Notwithstanding that in his ignorance he would break Life into shapes, and call these persons and things, Life is One and indivisible. As is the relation of the one drop to the billions of in the ocean, so is the Life of the least of living things a part of the One Life. It is, therefore, to Life that we do

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homage, regardless of the shape in which it appears, for from the least of created things

"Rays of truth you cannot see
Are flashing through eternity."

It is because of the unity of Life that you and your Father are one; that all men are brothers!

MEDITATION: "All is God's Life, of which I am a part."

BIBLE: I John 4:4-11; James 5:7.

ASTOR LECT.: Page 284, first and second pars.

July the seventh

"Whereupon, O king Agrippa, I was disobedient unto the heavenly vision."

When Paul struck this climax in one of the most dramatic incidents in his ministry, he gave us the formula whereby at the close of his long career he could declare that, "I have fought the good fight, I have finished my course, I have kept the faith," and could be assured that he had won the "crown of righteousness." Think you, that it was an easy thing for Paul to become obedient to that voice which he had scorned? Was it a mere fancy that could cause him to become a co-worker with those whom he had sought to kill? Ah no, he had seen the heavenly vision, and his soul had been so quickened by the reality of that heavenly realm, that he forsook all to be true to that which had been revealed unto him. Therein does Paul differ from Truth's modern disciples! There is much to be suffered before the vision will have been realized, but there is no other way to win the crown than to refuse to be disobedient to the heavenly vision.

MEDITATION: "That the outer may be revealed as the inner, is the vision to which I am obedient."

BIBLE: II Cor. 4:3—6; Isa. 1:19; Acts 5:32; I Peter 1:22, 23.

ASTOR LECT.: Page 88 to middle of page 89.

July the eighth

A philosophy which is not capable of demonstration is of no practical value, and is a waste of time to those who indulge in its speculations. Hence, it follows that the best

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teacher is he who demonstrates the precepts which he formulates. Though you "speak with the tongues of men and of angels, and have not charity, you are become as sounding brass, or a tinkling cymball." If you desire the fruits of love, it is incumbent upon you to nurture its bud within your own heart. It is only through universal practices of Good that the ears of the world will be made deaf to war's persistent rumor, and it is only as the precepts of the philosophy of Love are practised concretely in daily living that the flower of universal brotherhood can blossom. You are always someone's example; but the question is, What sort of an example?

MEDITATION: "That which God hath revealed unto me, I do."

BIBLE: John 13:12—17; I Tim. 1:16, 17; 4:12.

ASTOR LECT.: Page 85, first par., to middle of page 86.

July the ninth

Soul is the same essence of Spirit—for there is no other substance but Spirit—but unlike Spirit, the soul is acted *upon* and acts through the senses. She may be likened to a spiritual ray whose mission is to attract the senses heavenward, for by the soul, spirit acts in the so-called material plane, but because of her identification with the senses and her ignorance of her divinity, she sometimes becomes a captive of the senses, thereby temporarily abandoning her divine mission; but the soul can never be lost for, being a spiritual projection, she is inseparable from spirit. When the soul becomes a captive of sense, she is controlled by appetite and commences her descent. When she is governed by divine impulses, she begins the ascent by which the human aspect of life is transfigured and puts on divinity. "The soul that sinneth" shall die to the sense of sin, when it

> "By its potential temperament attracts
> the ray and motion of its holy lights"

of Spirit. This is the soul's resurrection!

MEDITATION: "Hope thou in God, O My Soul."

BIBLE: Psalm 23:1; 119:25; John 14:6.

ASTOR LECT.: Page 325, first par.; page 322, first and second pars.

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July the tenth

The "Spirit of God moved upon the face of the waters" before "man became a living soul." Spirit, by ante-dating the soul, became the substance of which the soul is the expression; the universal origin of which the soul is an individual offspring. Neither the Spirit nor the soul is visible, both being immaterial; but they are evidenced in all creation by the qualities of Truth which they engender. Spirit is unity operating through the soul in a multiplicity of activities, shining "in one part more and in another less," but forever radiating through the universe in Light and Love and Truth.

MEDITATION: "God is expressed through my service."

BIBLE: Rev. 22:5; 18:1; Eph. 5:14; I John 3:18; II John 1:2.

ASTOR LECT.: Page 105 to end of chapter.

July the eleventh

A divine poet has said that prayer is the carrier-pigeon of heaven, and that its flight is incessant between God and man. It is on the wings of prayer that the soul rises above the plane of suggestion into the realm of celestial aspiration where it is nourished by the impartations of Spirit which are the soul's solace, and the unique method by which the mortal communes with the immortal, the human with the divine. By prayer desires are purified from the dross of selfishness and are etherealized that they may be ready for their heavenly ascension into the great heart of Love, from whence they never return to us void. In the wild tempest of doubt and fear that ever assail the soul on her aspiring journey, it is on the wings of the heavenly bird of celestial flight, that she escapes the storm and rests on the divine assurance, "Lo, I am with you always!"

MEDITATION: "Be not afraid, it is I."

BIBLE: James 5:16; Rom. 12:12; Col. 4:2; Rev. 8:4.

ASTOR LECT.: Page 117.

July the twelfth

Sometimes we fancy that we are alone with the Silence, when we are alone with feverish personal interests and

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consuming desires that are designed, consciously or unconsciously, to strew the pathway of others with colossal ruins. And to be present with the demon of personal aggrandizement, or the devil of hate, is to be with the mob, and not to be alone at all. Man is never so far from being alone as when he is with himself; and it is the prison of self from which he must escape before he can be alone with Silence. The house of self is inhabited with "wild agonies of nerve and brain," and to dwell with these is to be in the throes of despair. It is only by a supreme sacrifice of self that the senses are stilled whereby we are permitted to be alone with the Silence in which dwelleth God.

MEDITATION: "The Lord is in His Holy temple. Let all the senses be silent before Him."

BIBLE: Psalm 33:6; II Peter 3:5; I Kings 19:11, 13; Job 4:16.

ASTOR LECT.: Page 288.

July the thirteenth

Spiritual Law is the rule of Being which governs creation. By Law, certain results follow certain causes. For instance, it is Law which decrees that every created thing shall appear in the form of that which it is; or that the rose is always a rose and never a violet, and the upright oak is never a willow, and so on throughout the endless generation of species that the earth sustains on her ample bosom. By the Law, "the bud develops into the flower, and the flower into the fruit, and the fruit into the seed, and the seed into the new fruit again," for Law is form, and Law is order, and the *spirit of Law is the Liberty that transcends the form of Law,* and carries man, as wings carry the eagle, to supernal heights of realization! With the human creation, Law operates as in the vegetable kingdom, developing the protoplasm into the child, and evolving the child into the adult, and unfolding the adult unto God; and thus the unbroken cycle of infinity runs on throughout eternity.

MEDITATION: "That perfection which I am to be is by the operation of Divine Law."

BIBLE: Psalm 19:7; 119:142; Rom. 2:12; 7:14; 8:2.

ASTOR LECT.: Page 113, second par.; page 114, first par.

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July the fourteenth

The gospel of God is joy and gladness, but the carnal mind is a loom weaving fabrics of sorrow and sighing as it hums a cadence of woe, or sounds a wail of rage. With the single exception of man, the voice of nature is an irresistible incantation of joy. Gladness scintillates in the sun-kissed air; it throbs with the noiseless sound of teeming life in the vast woods, and the tiny brooks murmur of happiness. The heavens resound with the song of ecstacy, and the mountains echo its refrain. The "trees clap their hands," and "the leaves hold their breath," and joy pulsates through both. But he for whose pleasure all creation was formed, is unconscious of his inheritance! O man of God, banish the gloom that ever harps on the chord of self, and sing the song of praise, for yours is the kingdom, and the power, and the glory forever. Everlasting joy is the root of your being.

MEDITATION: "The Lord is my strength and my song."

BIBLE: Psalm 98:1; 99:5; Isa. 42:10; 52:7.

ASTOR LECT.: Page 297, first par. to end of chapter.

July the fifteenth

"And I have put thy words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people."

It may be difficult for some of us to understand how it was that Isaiah was able to look so far into the future when his prophecy seems to be so little fulfilled twenty-seven centuries later. We must not forget, however, that he was one of those illumined souls who perceived the reality of man's being behind a very imperfect exterior. He saw the Son of God in every son of man. He knew that man as an independent and free entity could never stray beyond the Love of God, no matter how ignorant of that Love he might be, and that they were none the less His people because of their folly. It is man who pays the price for his ignorance. Did he but know that words of divine wisdom were in his mouth, and that God's omnipotent hand was his protection, he would never abase his God-given faculties to express anything less than words of strength and comfort and acts of kindness and helpfulness. If you care to be numbered

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among His people, you must use all your faculties to the glory of God.

MEDITATION: "The words of my mouth, and the works of my hands are for Thee, O Father."

BIBLE: I Cor. 6:19—20; Psalms 19:13—14; 37:27—31.

ASTOR LECT.: Page 121, first par.; page 142, first par.

July the sixteenth

There is a time in the experience of every human soul when so black becomes the cloud of doubt and despair that no friendly touch can bring peace and comfort. It is the inner man who must be reached, and there is nothing exterior which can make the rough places plain nor the crooked straight. Then, O Soul, forget not the promise of the Lord. Call upon Him, and He shall surely answer you. Cry out, and He shall say, "Here I am". He is indeed the health of your countenance and the strength of your loins. He is your Life, your Love and your Joy. He is the Giver of all Peace and Supply. He is that which you aspire to be, and He is that which you may become, if you are faithful in those things which He has committed unto you. Then call upon Him for all those things which are yours, and which will help you to express Him more fully, and He shall as surely answer.

MEDITATION: "With every breath I call upon Thee, and I thank Thee for Thy goodness to me."

BIBLE: II Sam 22:4, 7; I Chron. 16:8—14; Ps. 18:1—3; 145:18.

ASTOR LECT.: Page 248.

July the seventeenth

To worry about the future is to fill the present with discord, and thereby waste a God-given opportunity. And why concern yourself with that which is no concern of yours? Before you reach the portals of the future, the illusion of time will have disappeared, and you will be where you are at present,—in the eternal NOW. Learn to live in the present because it is the only place in which you will ever be. If this were not so, and time, like a pendulum, could swing from past to future, the cause would

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be governed by its effect, and God in "His eternity and side of time" would be subject to the operations of time! There is no time except in our imagination; hence, we live eternally in the opportunity of the present to cast all our care upon Him Who careth for us!

MEDITATION: "I have no part in time, for I live in the eternal present."

BIBLE: Eccl. 3:15; Phil. 3:13, 14; Eph. 6:10; Isa. 41:10.

ASTOR LECT.: Page 62, first par.

July the eighteenth

When we have learned to see the good in all that comes before our vision, and to say with Epictetus in the presence of a discordant apparition. "Thou art an appearance, and not at all the thing thou appearest to be," we will have commenced to prove our dominion over the world of semblance, which is all the world there is. To be free, one must not remain in bondage to the testimony of the senses, for such a one is a slave to an menial master, and to emancipate himself, he has only to assert his spiritual freedom, *at the same time acting as though he thought he were free;* and Lo, the Son stands upright, and the slave has disappeared!

MEDITATION: "I can do all things through Christ Which strengthens me!"

BIBLE: Matt. 21:21; John 15:7; James 5:15; Heb. 11:33.

ASTOR LECT.: Page 261, second and third pars.; page 263, first par.

July the nineteenth

O God, Thou art Lord of all creation, the only Power, the All in all, the One and Universal Father. Hallowed be Thy name. Thy kingdom is from everlasting to everlasting, and exalted is Thy reign! Thy Law has been established upon the earth even as it is supreme in heaven, for Thou art Lord both "in heaven above and upon the earth beneath." Thy voice is as the "sound of many waters," which lulls the weary soul to rest, and awakens new life where before discordant notes have sounded. Thou art the Life of my life; the Strength of my strength; and the Health of my countenance. Thy ever-present Love fails

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me never; for shouldst Thou forsake Thy throne for one instant, chaos would fill the universe, and the suns and stars would fail in their courses. Hence, I cannot fail, for Thy promises are my support, and they are sure for Thy Love changes never. Support Me, O God, in all my undertakings.

MEDITATION: "The Love of God is my strength and support."

BIBLE: II Sam. 22:31—33; Psalms 28:6—9; 27:13, 14.

ASTOR LECT.: Page 105 to middle of page 106.

July the twentieth

The dwelling place of God has been sought and besieged through all the ages past, but few there are who have discovered that He abides within the heart of man! This is, indeed, the secret place of the Most High, because it is in the secrecy of your own mind that you become aware of His presence. When you close the door of your mind to the things *without* and think on the things of God, then you are, indeed, on hallowed ground. There it is that you may ask what you will and it shall be done, for in this "secret place" you are able to commune with your Heavenly Father, and become one with Him. Feel the essence of Divine Love coursing through every fibre of your being; know that Infinite Power is yours, and that Life abundant has already been given to you through your union with the Giver of all Life. Mediate on God and His Goodness, and with the key of out-pouring Love, unlock the door of this secret chamber, and there realize your unity with God.

MEDITATION: "With the Giver of every blessing, I am one."

BIBLE: Psalms 27:1—6; 31:20—24; Matt. 6:5, 6.

ASTOR LECT.: Page 64, first par.; page 69, last par.

July the twenty-first

The most valuable and useful metal is that which has been wrought in the furnace of the greatest heat. The most precious stone is that which has been formed from the blackest substance in age-long furnaces of untold heat. But the workman knew that the tiny main spring would be

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superior in every way to the bar from which he formed it, and we know that a small diamond is more valuable than a load of coal, of whose substance it is. The greatest men in history are those who instinctively realized that they were bigger than anything that could come to them. The Alps were not impassable to Napoleon, nor heavenly symphonies impossible to deaf Beethoven! Those things which make men great are the same things which make their greatness real. Be a good soldier, and meet the trials which come as a conqueror! "Welcome each rebuff," for as you meet it victoriously, the surer will be your ultimate victory, and the nearer your hold of Christ.

MEDITATION: "Nothing can stifle my will to conquer, for I am one with the Father."

BIBLE: II Tim. 4:1—8; Rom. 8:20—39.

ASTOR LECT.: Page 94.

July the twenty-second

"Let him take up his cross and follow me," is truly the way of the earnest disciple, and it cannot be found that a crown was ever won where no cross was borne! Stephen's fate cannot be escaped by any who aspires to remain true to the vision revealed to him, but if he is faithful to the vision, it will likewise be written of him also, that he saw "the heavens opened, and the son of man standing on the right hand of God." If he is true to that divinity which lies within him, with full assurance can he say, "Lord Jesus, receive my spirit," and know that that which he gives his life to prove will not be unmindful of his call. Are you a Stephen, or do you prefer to stand idly by, consenting to Truth's assailment, as Saul consented to Stephen's death? If you see justice outraged, can you be guiltless, if you lift not your voice? If you consort with those whose ideals are abased, and whose vision of Truth is distorted, are you not culpable? Ah, my brother, be true to that which you have come to declare unto the world.

MEDITATION: "I will be true to my God-Self."

BIBLE: Isa. 25:8, 9; I Cor. 15:50, 58; Acts 7:54, 60.

ASTOR LECT.: Pages 97 and 98.

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July the twenty-third

To doubt the goodness of God is to dispel Truth, "the loveliest of the angels of God." And why doubt the Divine beneficience when it is ever-present? If you see a reflection in a limpid lake, you do not doubt but that close beside the water is the object which it reflects. Your very existence proves the presence of God, for are you not His shadow, and your earthly tabernacle the "transitory garment veiling the eternal splendor" of *your* Divine Mind? Are you not the living witness of Divine Goodness, and the living extension of His mercy? Has He not given you of His dominion and put all things under your feet? Rise, then, on the celestial pinions of *your* faith and soar above the marshes of doubt where the vapors from fear hide the realities of Spirit. God is and you are. Is there aught else?

MEDITATION: "I am one with God's power."

BIBLE: Romans 14:23; Matt. 21:21; 14:31; Luke 12:29.

ASTOR LECT.: Page 243, first par. to bottom of page 244.

July the twenty-fourth

Fear is the mist that hides the verities of being; the appearance out of which all the ugly shapes to which man has given names, has been made. Be it pain, loss, accident, or death, man is a prey to the thing which he fears, for consciously or unconsciously, fear is always registered in a so-called physical disturbance. By the agency of fear, existence becomes "a feverish dream of woe." And who by fearful thought-taking can add a cubit to his stature? Why, then, resort to fear, when it is through the overcoming of the tendency that the very winds of heaven are harnessed and the sea is made calm? "Like bandages of straw beneath a wakened giant's strength," the shapes which terrified us shrink and come to naught when we take refuge in the knowledge that in the realm of Light in which God reigns—the mind—there is nothing to fear, and there is no other where!

MEDIDATION: "God alone reigns within me."

BIBLE: I John 4:18; Job 3:25; Is. 35:4; 41:10.

ASTOR LECT.: Page 139, first par.; page 104, second par.

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July the twenty-fifth

There is a temple that might be symbolized by a "handful of pearls in a goblet of emeralds," for it seems so infinitestimal and withal so perfect in arrangement, and in tone so harmonious! Its walls and foundations are of precious stones, and its every gate is a pearl. It is lighted by the brilliancy of its jewels and is inhabited by thought, for it is the temple of the mind—the dwelling place of God! The walls that surround this temple are built of the fine gold of spiritual realization, while the foundations of jasper, sapphire and chalcedony symbolize faith, hope and charity, whose rays are seen in humility and strength, courage and compassion which, combined, bring forth the perfection of celestial zeal which serves God with an eye single to Truth. Man of God! Your mind is your jewel casket, and your thoughts are your treasures which you have of God. Use them, then, to glorify your heavenly Father and to serve your brethren in His name.

MEDITATION: "Teach me to think Thy thoughts, O God, that I may do Thy will."

BIBLE: Psalm 189:17; Isa. 13:12; Prov. 17:27; Rev. 21:22, 23.

ASTOR LECT.: Page 273 to end of chapter.

July the twenty-sixth

Spirit is the origin of Being; it is the substance of Life. Spirit is omnipotent, omnipresent, omniscient—all-powerful, ever-present and all-knowing—the source from which all that is proceeds. Being perfect, Spirit needeth not to become more perfect. Being positive, Spirit acts; but may not be acted upon. There is no synonym for Spirit; but Wisdom, Intelligence and Love are attributes of Spirit. Spirit is all and contains all; for Spirit is God. Spirit is the universal substance of which soul is the individual expression. Hence, the soul of man is the Spirit of God made manifest, and it must find in this realization the only solvent for the woes and diseases of a weary world. Manifest, then, your heaven-bestowed powers, and bid the darkness be Light!

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MEDITATION: "I am the expression of the universal Love of God."

BIBLE: I John 3:1—4; Rom. 8:5, 14; II Cor. 3:17.

ASTOR LECT.: Page 321, first par.; page 331, second par.

July the twenty-seventh

The origin of a thing determines its quality. God is omnipotent, omnipresent and omniscient. Your source is in God, and, therefore, your attributes are of the qualities of God. You possess unlimited, resistless power to manifest goodness and loving kindness. Your presence is embraced in the eternal presence of God; therefore, you are never absent from God. You possess infinite knowledge of the all of Good, and there is nothing else to know. As all things are in the ether and the ether in all things, so you are pervaded by the luminous essence of Spirit in which you live and move and have your being. You are the outbreathing of God, and your every respiration is freighted with the potency of the all of Spirit, making it powerful to express in you and through you every quality of all of the attributes of God.

MEDITATION: "I am in my right place until the Spirit leads me elsewhere."

BIBLE: Psalms 8:3—7; 139:7—16; Prov. 16:16; I John 10:30.

ASTOR LECT.: Page 324, second par.

July the twenty-eighth

Lift up thy gates, O Heart, and open wide thy windows so that the substance of Spirit may flow through the very interstices of the most minute particles of thy being; that thou mayest be quickened into newness of life by the luminousness of divinity that is rich in potency to impart the consciousness of peace, and joy to every fibre of thy being. And close neither the gates nor the windows until thou hast sent a portion of the blessing which thou hast rereceived back into the etheric sea whence it came, to uplift the mind and quicken the body of other of God's children. It is not enough to be sustained; thou must also sustain thy brother with the comfort wherewith thou hast been comforted.

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MEDITATION:—"My soul waits upon the Lord to do His bidding."

BIBLE: Isa. 40; I Thes. 5:11; II Cor. 1:4; John 14:18.

ASTOR LECT.: Page 144, second par.; page 147, first par.

July the twenty-ninth

Sorrow is the originator of art, and it is to her that the world owes her greatest masterpieces. It is in the gloom of the moonless night that the heavens are lit up by the effulgence of myriad stars, unseen in the moonlight, and it is in the night darkened by sorrow that the torch of genius lights up the world with its quickening flame. It was six hundred years after Dante's death before the genius came to life that was required to translate the world's greatest literary treasure; and it was under the inspiration of a crushing sorrow that Longfellow immortalized himself by giving to the English world a marvelous translation of a poem which was the fruit of a broken heart! Thus, affliction is the furnace in which personal loss is transformed into universal gain. Hence, we should rejoice in our petty griefs, knowing that nothing can harm us which works for the edification of the whole of which we are a part.

MEDITATION: "I will find God and hold fast to Him, be it in pleasure or in pain."

BIBLE: Psalm 119:50; Isa. 48:10; 65:9; James 1:27.

ASTOR LECT.: Page 181, third par.; page 186, first, second and third pars.

July the thirtieth

Love is the root of creation; therefore, it is an eternal symbol of the divine presence on earth. To love is to breathe forth the Creative Spirit, and to be like Him Who is Love. By Love, the universe came into being; by Love, it is peopled, and by Love, it is sustained. In sacrifice, Love triumphs, and by its fruits it is known. Hatred may eclipse the world, but the potency of Love will pierce the shadow and illuminate the universe with spiritual glory. Love is most nobly manifested in kindess and gentleness, and a tender forbearance with those who are weak and

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despised, who know not Love in its infinite meaning. Oh, my friends,

"Quench, O quench not that flame!
It is the breath of your being;
It is the essence of His presence!"

MEDITATION: "All that I am and have are the expression of God's infinite Love. In Love's service do I use them."

BIBLE: Matt. 5:44; 19:19; Luke 6:27; Rom. 8:28; I John 2:15.

ASTOR LECT.: Page 104, second par.; page 108, first par.

July the thirty-first

When two magnets are brought together, the opposite poles repel each other, but those which are alike attract. So it is with faith. Your faith creates a receptacle which is to contain that which you, consciously or unconsciously, have been preparing to receive. Your faith in God has not been sufficient to perceive Him as the only Reality, so sin, disease and poverty have been given an abiding place in your mind, and consequently manifest in your body. When your faith in God as the only Good is constant, then you will be creating vessels which can be filled only by substance of like quality, and as your consciousness is purified of all belief in any other reality, you will be rising above the plane on which sin, disease and proverty are able to manifest, and so be a lamp set on a hill to the world that your faith in Good is that which gives you the victory to overcome the world. Have faith in Good, thou child of God; It is the only Reality, and through its realization, thou shalt overcome the world.

MEDITATION: "My faith in God is supreme, for He reveals His infinite goodness unto me."

BIBLE: Hab. 2:4; Matt. 21:21, 22; Col. 1:23—29.

ASTOR LECT.: Page 102.

We should be as generous with a man as we are with a picture, which we always give the benefit of the best possible light.

Ralph Waldo Emerson.

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NOTICE

During Mr. Murray's absence in Eurpose, during July, August and September, Mr. Daniel M. Murphy will be in charge of Mr. Murray's office. His hours will be from 2 to 5, except Saturday and Sunday. At night he may be reached by calling Vanderbilt 4211.

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Duty

When Duty comes a-knocking at your gate,
Welcome him in; for if you bid him wait,
He will depart only to come once more
And bring seven other duties to your door.

Edwin Markham.

I thought that my voyage had come to its end at the last limit of my power,—that the path before me was closed, that the provisions were exhausted and the time come to take shelter in a silent obscurity.

But I find that Thy will knows no end in me. And when old words die out on the tongue, new melodies break forth from the heart; and where old tracks are lost, new country is revealed with its wonders.

From "Gitanjali", by Rabindranath Tagore.

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A Magazine Devoted to the Study of Truth and its Application to the Needs of the Individual

WILLIAM JOHN MURRAY, *Editor*
DANIEL M. MURPHY, *Assistant Editor*

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A Prayer

Lord, let me live while I can see
The beauty in the blossoming tree,
The message in the wayside flower,
And love it for its one short hour;
While morning songs of lark and jay
Can scatter all my doubts away,
And lift my poor heart from the sod
And tell them I am born of God;
While I can feel I'm linked with all
The burdened ones who halt and fall,
While I can feel my share of blame
In every cheek that's dyed with shame;
While I can feel life's burdens sweep
Across my heart and drive out sleep;
While I can suffer, hunger, strive,
Lord, let me live, for I'm alive.

But if the time should ever come
When I forget to lift my eyes on high,
Forget to seek for love divine,
Or seek it out for me and mine,
When my dim eyes shall fail to trace
Thy image in each human face,
When lulled by comfort, care and pride
I find my soul is satisfied
To build its house of wood and clay,
Letting the old world go its way,
Content to preen before a glass
When wounded ones barefooted pass,
Easing my conscience if I must
By throwing hungry dogs a crust,
Then Lord thy crowning mercy shed
And let me die—for I am dead.

—*Nellie C. McClung.*

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THE GLEANER

The Hidden Mystery

By W. JOHN MURRAY

"The image of the invisible God, the firstborn of every creature."—Col. 1:15.

Nothing is so fascinating as the mysterious, and for this reason the mind of man is ever striving to get away from the commonplace. All progress is the result of reading out beyond the known to the unknown, for we instinctively feel that the known is only a small fraction of the unknown presented to our senses. When Newton observed an apple fall to the ground, the mystery of gravitation was on the eve of being solved. He might have treated the incident as countless millions of the earth's inhabitants had treated it before his birth, but he did not, and hence we not only know that apples fall, but we know why they fall.

The appearance and disappearance of the stars was a mystery, so long as men believed they were stuck like pins in a pin-cushion in a solid body of blue sky, but the mystery vanished when it was learned that the stars were like our earth revolving in space, and supported as is our planet not upon pillars like the floor of a building, but upon that ample breast of ether on which all natural things rest in motion. The stars do not go away in the morning to some remote corner of the universe and come back in the evening as children suppose. The mystery then is, why do we not see them? and the answer is we do not see them in the daytime because of the stronger light of the sun.

The world is full of mysteries but God has furnished man with a certain sense of divine curiosity which will not let him rest under the delusion that the mysterious must ever remain so. There are those who declare it presumptous to attempt to solve the mysteries of the spiritual world, and yet Jesus says, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." It is certain that we shall never know anything concerning the

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kingdom of God unless we inquire, and if we can believe the statistics of Bible Societies and the statments of those who sell books which serve as keys to the inspired writings, the number of inquiries is steadily on the increase. From reliable sources we gather the information that there never before was a time when so much spiritual literature was in healthy circulation.

There is a hunger and a thirst after spiritual knowledge which suggests the unsatisfied longings of the soul of the world. Realms of mind are being explored in a more general way than ever before in the endeavor to solve the mystery of the Christ, and in some measure we feel that this mystery is being opened in a way which is leading to a new and firmer grasp on the things which count. Paul declares that he reckoned all things of trifling importance by comparison with a knowledge of Christ, but by Christ Paul meant not *one* man but the Life-Principle which governs *all* men. The word Christ is loosely used, so much so that it suggests almost universally the idea of a particular personage in human history. We think it is the name for a *particular* man when, as a matter of fact, it is the title for what has been called "The divine *Collective* man." It is significant when an ecclesiastic signs himself, "Yours in Christ" and not "Yours in Jesus," for it signifies a unity in the spirit, rather than a oneness in the flesh.

The hidden mystery of the Christ is not an incommunicable secret, nor an unascertainable secret, nor an unascertainable *Truth*. It is simply a something which is not generally understood, but wherever it is understood it is the power which makes for right thinking and healthy living. If the mystery of Christ *in* man was not revealed until Jesus came, it was not because it could not have been revealed, but because of a crafty priesthood which refrained from communicating it. Then, as now, there were those who believed that the most precious Truths of God were for what were called the "elect." They were like those secrets of secret societies which are made known only to those who have reached certain degrees of initiation, and who are bound under pain of oath not to divulge them.

The mystery of the Christ in the individual was to the ancients like the discovery of a rich mine from which only a few were to derive benefits, and not like the revelation

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of a great Truth to which all men are entitled and through which all men have a right to expect emancipation. The mystery of the Christ in the individual was to the initiates of old like some secret formula in Chemistry, kept secret in order to enrich the few at the expense of the many. The plea that there are some Truths which, like some combustibles, are not safe in the hands of the ignorant sounds very plausible until you realize that it is only as Truth is explained to the ignorant that the ignorant rise above their ignorance.

There is considerable difference between dynamite and divinity. In the case of the one there may be a possibility of injury, but in the case of the explained divinity of the individual there can be no greater commotion than a moral uprising and a bodily rejuvenation. If there is any danger connected with the explanation of the hidden mystery of every man's place in the divine order it is the danger of making that universal which a few men would like to consider private property. It is an almost common temptation for us to derive some comfort and take some pride from the thought that *we* know something which is not generally *known*. If we speak of it it is in hushed tones, and with the admonition to those to whom we impart our "private information" to keep it to themselves.

So common a temptation is this that, whether it is a choice bit of gossip about our neighbors or a New Thought about God, we communicate it as a something which we "do not wish to go any farther." It has been said that the real offense of Jesus, and the one for which he suffered most was the act of taking what was supposed to be known only to the priests and making it the common property of all mankind. We may doubt that there are minds base enough to keep secret that which would lessen human suffering and increase human joy, but the history of some of the most helpful discoveries in the medical world is that they were used first to enrich their discoverer, after which they were handed down to the discoverer's family. To the credit of the medical profession it is only fair to state that this practise is contrary to its highest ethics, and we refer to it only to show that even in the most dignified professions the tendency to preserve the mystery of things is not rare.

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It is astonishing that as soon as a mystery is explained we wonder why it *had* to be explained, for it seems as if we should have known it for ourselves.

The mystery of the Christ is solved when we take a more *impersonal* view of things. The highest thought of today is that God is not a distant ruler but an Omnipresent Intelligence, and that just as the world is ruled by Mind, and not by Matter, so this Omnipresent Intelligence is perpetually expressing Itself in endless variety. If we can think of the Great First Cause as the universal Divine Mind from which all creation springs, as light emanates from the sun or perfume emanates from flowers, it will help us to understand the place of Christ in the scheme of orderly unfoldment. When we speak of the Christ as the first emanation of Divine Mind we mean that It is the first exhibition of the Divine Will to project itself into manifestation, and not a mechanical efflux with no intelligent direction back of it.

It is when we think of our own minds and the way they express themselves that we have the best illustration of the Christ in us, for just as Thought is the first activity of our individual minds, so Idea is the first activity of the Universal Mind, and this Idea is the Christ. A simple explanation of The Blessed Trinity which does not involve us in the acceptance of three Persons in One Person is the explanation of the Trinity as first, Creative Intelligence, or God; second, Creative Intelligence in action, or Christ; and third, Creative Intelligence in manifestation, or Jesus.

Through all the centuries of Christianity in its various forms the doctrine of the Trinity has given more or less trouble to the thoughtful mind because of the difficulty of accepting the idea of three persons in one. Those who do not wish to be bothered by thinking accept it as one of the mysteries of the Church and let it go at that, but when the Trinity is explained as Mind, Idea and Manifestation, the mystery disappears and the Trinity becomes a law of necessity which is transpiring under our very eyes. Speaking of the Christ as the universal Idea of God, and not as a particular person, Paul says it is, "The image (Idea) of the invisible God (Mind), the first born of every creature, for in Him (Mind) were all things created, (In Idea) in the heavens and upon the earth, things visible and invisible, (as ideas and these manifestations) whether

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thrones, or dominions, or principalities or powers, all things have been created by him and for him. And he is before all things, and by him all things consist."

In this text we have presented the orderly method of creation, for just as Thought is the firstborn of every material thing, so the first born of every man that cometh into the world is "the image of the invisible God," or the Idea in Divine Mind, without which he could not come into being or partake of immortality. Christ is the soul of man without which the body could not be. Christ is that Divinity in Man which preceded his birth and will survive his death. Christ is that eternal reality of man which is never separated from the Father. It is that in man which never sins and never suffers. The mission of Jesus was to reveal this Christ in all men, even as he had dicovered it in himelf. He prayed, "That they all may be one; as Thou Father art in me, and I in Thee, that they also may be one in us."

The discovery of one's self in Christ is the greatest discovery of the ages. It is when we feel that we are not in the Christ, and the Christ is not in us, that we are sinful, sickful, and unhappy; but when through understanding we correct ourselves with the firstborn of ourselves we become a new creature. When it is understood that Christ is not a person, but the living Idea back of every person we shall understand what it means to be resurrected with Christ. When we learn that the Christ is the eternal son of God in every son of man we shall judge man, not by the sight of our eyes, but according to Truth.

When Simon saw in Jesus the Divinity which animated and actuated him he said of that Divinity, "Thou art the Christ, the son of the Living God," and when Jesus saw in Simon the Divinity which perceived itself mirrored in himself he said, "Henceforth thy name shall be called Peter." It was the mutual recognition of the "firstborn" in each. If we will but remember that Universal Mind is the Father we shall have no difficulty in accepting the Christ as the Idea of *Universal* sonship, of which we are *individual* expressions. Like drops of the ocean which possess all the qualities and properties of the ocean, each individual is a distinct manifestation of the Christ-Idea. The Christ-Idea may be likened to the hub of a mighty wheel through which

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runs the supporting axle, and out from which extend numberless spokes.

If we can think of the Universal Divine Mind, or God, as the supporting axle which underlies and carries all creation forward and the hub, or Christ, as that without which neither axle nor spokes could properly function, we shall be able to understand our own place in the creative plan. From the least unto the greatest each of us is a spoke in the wheel of eternal progress, but until we realize this we are thinking of ourselves as that part of the spoke which is nearest the tire. At this outer extremity we feel the painful pressure of a too close contact with the earth. One day at this end of the spoke of ourselves we are looking up into the heavens and hoping for better things, the next we are ground in the dust again. It is a series of ups and downs with us always until we learn to think of ourselves as the end of the spoke which is firmly fixed in the hub.

This is a poor analogy, but it conveys the idea that man's refuge from the discords and diseases on the circumference of life is in learning to find his Centre in Christ, the hub of the universe, and resting in Christ as Christ rests on God, the supporting Axle of all creation. When we can do this we shall know what it means to be One with the Father. We shall no longer believe in two lives, a physical one which ends at death, and a spiritual one which can never end, for we shall know that, like the spoke in the hub, and the hub on the axle, our "life is hid with Christ in God," secure from all harm and unconquerable by death.

Statement of Truth

God is the Source of the all-perfect Good; God is Eternal Life, Infinite Love and the Absolute Truth, the One and Only Being, Mind, Spirit; and man is His image and likeness and of His Substance and consciousness; therefore man is not material, he is spiritual.

Man's sublime mission upon the earth plane is to gain an understanding heart, that he may reflect God in the flesh.

The Christ is the truth of God manifested, made known to man through the demonstration principle of the Father.

—*From "The New Thoter."*

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With Signs Following

By Horatio W. Dresser

"And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."—Mark, xvi, 20.

Oftentimes when reading the Bible we come upon a verse or phrase which we have passed by a hundred times without even noting that it was there, so intent are we ordinarily in the pursuit of those ideas which habit has taught us to look for. There is such a phrase in the verse quoted above, "the Lord working with them," as the clue to the conclusion which follows, "and confirming the word with signs following." We are apt to overlook this significant statement because conventional thought emphasizes belief and the unfortunate consequences of wrong belief. Just above there is a verse which reads, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The reader who is fearful of results likely to attend refusal to believe will probably stop at this word "damned," not knowing that this is too strong a word to translate the original, which means "condemned," and is the same word used elsewhere to indicate the natural consequences of our actions. Missing the point with regard to belief, the reader is likely to go on to this last verse, "And they went forth and preached everywhere." This verb "preach" is apt to suggest something modern, and so the whole thought of these verses may be shifted to the dogmas one is supposed to believe or be punished, the dogmas which are commonly preached in the churches.

But, noting this profound statement, "the Lord working with them," we are sent back to reconsider. This is the last utterance of the disciple who writes this Gospel. The evangelist has been telling about the resurrection as the last of those memorable experiences which brought near to men's hearts the power of the Christ over outward things. He informs us very briefly concerning the final appearance of the Master among the eleven. Once more he tells us how the disciples were imbued with the spirit of Christ and sent forth to labor in the vineyard of the Lord. The disciples were not bidden to "preach" in the sense in which we usually apply the term, but "to proclaim

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the glad tidings to every creature,,—this is the way the original reads. It was above all a question, not of alleged punishment to be inflicted on those declining to believe; for this would be a negative consideration; but of the signs following upon belief. What kind of signs were these to be? Not theoretical matters, not the issues which pertain to dogmas and the organization of churches; but practical results. In the name of Christ the disciples were to cast out devils, speak with new tongues, take up serpents, drink deadly things without injury. That is, the disciples were to enjoy those experiences which show the supremacy of the Spirit over material things. More important still, those who believed were to lay hands on the sick, and the sick were to recover. This much having been given as a promise, the evangelist goes on to tell us that the Lord "was received up into heaven." This did not mean that the Master of life and death departed from the disciples, for there follows this phrase so easily overlooked, "the Lord working with them."

Here was an advance even beyond the power of the Master's reappearance among the disciples. The Lord was still present with those who believed and went forth to proclaim the glad tidings with faith that practical benefits would follow among the suffering, and it was because He worked with them that the word was confirmed and the signs were added, This "word" which was confirmed was the glad tidings of the living Gospel. It was confirmed because the Lord worked with the faithful, and produced the "signs following."

This teaching puts belief in an entirely different light. It is plainly not a question of what men proclaim with their lips. Nor does it turn upon what men accomplish in their own might. People have fundamentally misunderstood the Gospel who have been guided by the instruction of the churches concerning doctrines. The living Gospel which the Master taught and exemplified by works was essentially a gospel of works or signs following. It was so understood by the disciples. It was proclaimed and verified by the impresive works of which we read in the book of Acts. It was taught in this way by the Apostle Paul, despite the fact that he was also the first Christian theologian and was inclined to be doctrinal. And then little by little the original Gospel of immediate deeds among the

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suffering was lost in the maze of doctrinal entanglements.

Looking back to this last meeting of the eleven with the Master and trying to regain the lost clue, we realize that if the gospel of works shall have vital meaning for us there must be a way in which the Lord works with every genuine believer today so as to confirm the word with signs following. This promise is given in connection with all the evangelist has told us about the supremacy of the Spirit over material things. Death apparently made no difference then, and makes no difference today. Time makes no difference. The ages that have come and gone have not separated us from the living Christ. The Lord working with us is still the power that accomplishes the signs that follow. We make a mistake if we allow anything whatsoever to stand between us and the living Lord.

Why is it that we should look for such signs following as the Gospels tell us about? Why has the theologizing world separated sin and sickness, and limited the work of the churches to the kind of preaching that is supposed to show salvation from sins merely? Why have we failed to understand the works recorded in the Gospels in which the healing of disease and the forgiving of sins are brought into intimate relation?

Because, for one thing, we have failed to trace out either sin or sickness to its interior sources. The word translated "sin" in the Gospels means error or mistake, and comes from a verb signifying to miss the mark, that is, fail of doing, fail of one's purpose. To hit the mark would be to realize one's purpose, do one's work in the world constructively. Hence the Master summoned men and women to be whole, to be their true full selves. What does it mean to be sick? In the passage in which Jesus said, "They that are whole need not a physician; but they that are sick," the word rendered "sick" is from a term meaning "to cause evil," of a bad quality or disposition. Evidently the reference is to the mode of life which underlies sickness, the inner state with which the outer is in correspondence. Immediately after saying that it was the sick who had need of him, Jesus said, "I came not to call the righteous, but sinners to repentance." Righteousness is justice, integrity, wholeness of life; it is hitting the mark. Sickness is due to any quality in the disposition which keeps one from attaining this wholeness. The power of

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the Lord working with us to confirm the word with signs following is the power which seeks to make men whole, whether their lack of intergrity is called sin or sickness. Wholeness is a positive consideration.

What kind of sign should we look for, therefore, among those who believe as the Gospels would have men believe? Plainly, that kind of life out of which righteousness or health would spring as a consequence, instead of sin or sickness. The human spirit is made for integrity or wholesness. It has power to hit the mark, to realize life's purpose. Our thought should be given to the conditions which favor such wholeness, we should look for power in this direction. The Lord is working with us in this endeavor.

We have been taking our clues from the sorrow and misery, the sin and suffering of the world. We have judged the human spirit by its failures, by unfortunate inheritances, by external environment with its sinful influences. But this is wrong. We should think and will and work in the vineyard of the Lord with the divine standard of health or wholesness in mind. It is those who lack the ideal of this wholeness to whom the Gospel comes especially, calling them to turn about (repent) and look towards the light. The Gospel is not a mere corrective of our errors, not a mere plan of salvation. It discloses the true positive plan of living. This plan implies the supremacy of the Spirit over material things. That is, it leads us to the great truth that all real causality is spiritual, that we live and work from the spiritual world, the Lord working with us.

(*To be concluded in September*)

Jesus made no claims for himself. He gave all credit to God. "Of mine own self I can do nothing." He knew that he was the channel through which the love and the power of God were to flow. That is a good thing to remember, for right here is one of the pitfalls in the Truth. Whoever grasps at personal glory in the healing of the body, mind, or circumstances of another is departing from the Christ pathway. —*A. C. Grier.*

Prayer is the key of the morning and the bolt of the night.

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A Prayer.

By Anna Modesta Schafer.

Oh wonderful Spirit of Life, Love and Truth,—reveal Thy-self to me. Share with me Thy understanding of God. Impress upon my mind the beauty of Righteous living, the joy of useful labor. The blessing of Pure Thought and a clean Heart, made strong by Prayer.

Lead me O Christ, to the Great Source from which comes all wisdom and light.

Help me draw nigh my Heavenly Father that through Him, I can claim my own, and share with others, all that is mine.

The Art of Obedience

Helen K. Brock

In the ninth chapter of the gospel of John, we find a detailed account of the healing of a man blind from his birth. It is there recorded that in answer to the inquiry of the neighbors and those "which before had seen him that he was blind," as to what had been done for him, he said, "A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight." The Pharisees, however, when he was brought to them, were not satisfied with this reply. It is noted that they asked him twice practically the same question, and that finally he answered them, "I have told you already, and ye did not hear: wherefore would ye hear it again?" The darkness of the Pharisees was so dense that they could not see that the pith of the whole testimony lay in the simple statement, "I went and washed;" that is to say, that he had rendered willing and instant obedience to the instructions of Jesus, neither stopping to argue nor seeking to evade compliance with the simple demand, "Go, wash in the pool of Siloam." There was no healing virtue in the water of the pool of Siloam any more than in any other pool of water. It was not a material cleansing that was needed; it was a purging from the belief in imperfection, and this was accomplished by simply obedience to the requirements of Truth as voiced by the man Jesus, himself the highest human exponent of the truth.

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With what overwhelming joy and gratitude, then, could the erstwhile blind man say to his questioners, "I went and washed, and I received sight." By the act of obedience he had destroyed the opposition of error to truth in his own consciousness, and thereby had opened the way for the cleansing flood of pure thoughts to wash away the claims of evil that would blind him to the glorious realization of the truth of being. He had not only washed in water to remove the clay from his eyes; his thought had been flooded with a new light, a conviction that he could see, and a new concept of himself as the image and likeness of God. The old misery and darkness had dropped away from him even as the clay had been washed away from his eyes by the waters of the pool.

In the words of John, "He went his way therefore, and washed, and came seeing." How very, very simple, and yet how reluctant the human mind is to obey! If we will all put aside the tangled web of belief which we have woven for ourselves, and seek Truth with the simplicity of the blind man whose singleness of purpose enabled him to obey without questioning, we too can go and wash,—rid ourselves of all material theories, cleanse ourselves of false beliefs, wrong desires, self-will, and all the kindred host of evils that throng the human mind, and like him, receive sight.

From The Christian Science Sentinel.

Keep Your Distance

Next to sinning itself, is going needlessly close to sin. Electricity is not the only force that sometimes works by induction, leaping across space and seriously interfering with currents that it was meant to have nothing to do with. Evil is as expert as electricity at that feat. Therefore the question that Robert E. Speer has put to young people has a very practical value: "How wide is the margin between us and evil?" No man can afford to let that margin grow narrow. It is not a sign of strength, but of weakness, to dally with temptation. The man who might seem to be least endangered by a narrow margin there, always has the widest margin; and the man who foolishly dares to approach the borderline is the man who can least afford to.—*S. S. Times.*

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Sermonettes with Meditation and Correlative Reading

August the first

He who entered the world to teach mankind the way of life, and to help men to realize the great blessings which come to them that wait upon the Lord, was one of the most persecuted of men. He was despised and rejected; a man of sorrows and acquainted with grief, yet he remained true to his mission. When his burdens were more than flesh could bear, he realized that if he did not prove his superiority to them, his mission would be a failure. Yet he was true to that divinity within him. He knew that the Father and he were One, and that the limitation of this world could not be victorious over that omnipotence which the Father had conferred upon him. You, my brother, are sent on a like mission to bear witness of the Truth. When fears arise and doubts assail, know that you have the power to conquer through the consciousness of your Oneness with the Father. In moments of despair, you must be firm in your declaration of the Truth, for indeed, for this cause did you come unto this hour, that you might bear witness to the Love and Truth of God. Follow the blazed trail of Divine Love, and you, too, will overcome the world and arrive at conscious unity with the Father.

MEDITATION: "The unconquerable Christ abides within. Nothing is imposible unto me."

BIBLE SELECTIONS: Luke 9:23, 24, 62; Acts 26:16-18.

ASTOR LECTURES: Page 322, middle paragraph.

August the second

Two thousand years ago Jesus walked by the Sea of Galiee and preached that men should "Repent, for the kingdom of heaven is at hand." Three years later, out of those twelve disciples whom he loved, and the great multitudes which he had taught, eleven had remained faithful, and one of them had denied him thrice! Yet Jesus, understanding that the kingdom of heaven is within the heart, and knowing that nothing could keep the door closed but the will of man, knew that this kingdom was ever open to

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all believers, and so he preached in word and deed. In the journey through Eternity, we hear, not one, but many, voices calling upon men to "Repent, for the kingdom of heaven is at hand." Have you the courage to answer to that call, and align yourself as a conscious agent to those constructive forces which are seeking to recast the earth in the mould of heaven? Then you must open the gate to that kingdom of heaven within, and be conscious of your divinity to the end that the knowledge of the Lord shall soon cover the earth as the waters cover the sea.

MEDITATION: "My every thought and deed proclaim the brotherhood of man."

BIBLE: Luke 1:67-80; Rev. 7:13-17.

ASTOR LECT.: Page 275, first par.

August the third

Of all those vices which spell failure, none is so potent as fear, for it not only invites the monster to take up his abode with you, but it prepares the room in which to receive him. If you are filled with the spirit of fear, you will attract its attributes to you just as surely as you would attract the attributes of love, if you were filled with that quality of the Godhead. The difference is, that one is positive and the other is negative, and until you are strong enough to cast all fear out of your mind, you must expect to experience some of those ills which it attracts. That which Job feared came upon him, and there is no reason to believe that the Law by which his afflictions came upon him, has been abrogated. John says that "perfect Love caseth out fear," and herein you will find a solvent.

MEDITATION: "I am strong in the might of the Lord and in His strength to conquer."

BIBLE: Matt. 8:24-28; Phil. 4-8; Prov. 4:18-27.

ASTOR LECT.: Page 73, first par.

August the fourth

The thought of men is so firmly entrenched in the material world that the really practical things in life are, to them, the most impractical. To them life begins and ends

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with that which their eyes behold. They generally believe in the Bible, yet they fail to practice those fundamentals which Jesus laid down for those who were to be the true followers of the Christ. Jesus admonishes them to take no thought of the morrow, that if they fill each day with the power and presence of God, the morrow will take care of itself. Not understanding this divine Truth, they interpret it as meaning that they should take no *anxious* thought of the morrow! Jesus never minced words; but knowing that the Power which sustained the universe, was his ever-present strength, he could declare unequivocally that men should seek *first* the kingdom, and the things of the morrow would take care of themselves.

MEDITATION: "There is nothing to disturb me. God is my strength, and my abundance."

BIBLE: Prov. 19:2-8; Matt. 6:34; 7:7-8.

ASTOR LECT.: Page 303, first and second pars.

August the fifth

Two thousand years ago the "Word was made flesh and dwelt among" us, yet the world has perceived little of that Light which was made manifest through the Divine Son. That sword of Truth has been little used, and the cause of Right has been defended by the flaming sword of steel. Today, however, that Light which Jesus brought with him into the world, and which has been smouldering for so many centuries, is suddenly bursting forth into a mightly illumination which will reveal the Brotherhood of Man and the Fatherhood of God. Are you aware of your Divine Sonship? Has the consciousness of that "great Light" come upon you? Then it is you who are chosen to reveal the beauty and power of Divine Love to a suffering and sorrowing world. Arise, and bear the Light of His infinite Love and Goodness to the uttermost bounds of the earth.

MEDITATION: "My consciousness is filled with the Light of the Christ."

BIBLE: Psalm 8; Is. 55:1-7; Matt. 24:7-14.

ASTOR LECT.: Page 244, second and third pars.

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August the sixth

Before the advent of Jesus, theology taught salvation through faith; but owing to its lack of knowledge of how to demonstrate it, men became entangled in the meshes of hypocrisy,—a word which, to this day, is synonymous with Phariseeism. Jesus declared that faith was not complete unless it was accompanied by works, and because his faith in the Omnipotence of his heavenly Father was sufficient to cast out all manner of devils and to heal the sick, he was crowned with a diadem of thorns and enthroned upon the Cross of Calvary. Yet this is the injunction which must echo down the corridors of Time, and become the watch-word of all who make the declaration of belief. Jesus did not claim to do any of his mighty works by his own might, but only by the power of his heavenly Father. Therein, my brother, lies your hope of demonstration. The same Father which supported Jesus, abides with you. Believe in His reality and guidance, and verily, you too, shall speak with new tongues; you shall take up serpents; you shall heal the sick and go about doing good. These are the signs which follow every true believer!

MEDITATION: "The power which sustained Jesus, now supports me."

BIBLE: Romans: 17; 5:1-5.

ASTOR LECT.: Page 99, first par.

August the seventh

As interpreted by Jesus, that which constitutes neighborliness has nothing to do with time and space, but is a quality of the soul which varies directly with the mercy, love and compassion which it is capable of showing. It is a sad commentary on the humanity of the race that it has failed to comprehend this vital teaching of the Master, and most persons have been content to remain in the class with a "certain priest" who "passed by on the other side," Today, however, the whole world is coming in touch with the universal heart throb; barriers are being broken down; superstitions are being cast aside, and the different nations are being revealed as members of a great universal family.

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striving to overcome the limitations of ignorance. Who is my neighbor? He who befriends me when I am sick and lonely; he who is interested in my welfare and speaks only good to me and about me; he who brings joy and happiness into my life where once there was sorrow and despair. Do you know one who has journeyed along paths of ignorance and wrong-thinking until these thieves have stripped him of the power with which he was orginally endowed, and left him to die through poverty and disease? Then be the good Samaritan and bind up his wounds and heal his broken heart. Go thou, and be neighborly with thy brother!

MEDITATION: "My life is hid with Christ in God, in Whom all life is one."

BIBLE: Matt. 5:43-48; Luke 10:29-37; Prov. 27:10.

ASTOR LECT.: Page 90, last par. including page 91.

August the eighth

Within every human being there is a something that is superior to all else. This is the something that "sings ever in the mud and slime of things." It is the dominion with which God has endowed man, and by the intelligent application of which he can put all things under his feet, demonstrating that he is in subjection to nothing but the will of his Heavenly Father, which is that His offspring should rejoice in health and wholeness; far from

"The diapason of the canonade."

And this will had been realized "Were half the power that fills the world with terror.

Were half the wealth bestowed on camp and courts
Given to redeem the human mind from error."

It is in the mind of man that reform must be wrought. Let us rise then from the ashes of subjection, and manifest our dominion by the overcoming of all that opposes the will of God being acomplished here and now.

MEDITATION: "I am transformed by the renewing of my mind."

BIBLE: John 5:4; Rev. 2:11; 21:7.

ASTOR LECT.: 99: first and second pars.; 101, last par.; 102, first par.

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August the ninth

Through the benevolence of love the world is transfigured before our eyes, and mortals are set free from the law of sin. "Lovest thou God as thou oughtest, then lovest likewise thy Brother. Is he not sailing lost like thyself on an ocean unknown, and is he not guided by the same stars that guide thee?"

Has thy husband neglected his duty toward thee? Forgive him; it was a moment in which he had forgotten his divinity. Has the thoughtlessness of thy child brought quick tears to thy tired eyes? Forgive, for he knew not what he did. Has thy wife betrayed thee? Forgive her for in her ignorance she has contracted a debt that she will pay in the hour of her enlightenment. Forgive, for forgiveness is "one letter of the eternal language" of love, and when we have mastered it the rest will not be difficult.

MEDITATION: "I am purified by the Christ consciousness."

BIBLE: 6:12-15; Matt. 18:21, 22.

ASTOR LECT.: 147: 1 to end of page 148.

August the tenth

When it might seem that in this world misfortunes are reserved for the pure in heart, it is a sign that we lack the faith which alone can interpret, and hence have mistaken "the likeness of Christ" for the "stigmata of pain." Tribulations are the shadows which indicate the presence of the Father and His son, and when we realize this we will blush to think that we ever mistook the Divine Presence for a calamity! He made all that is, and He made nothing by accident. Have we aught of concern with that which was not made? The creator alone can interpret His creation, so let us be patient, for

> "Afflictions not from the ground arise,
> But oftentimes celestial benedictions
> Assume this dark disguise."

MEDTITATION: "Nothing is real but what is rooted in Divine mind."

BIBLE: Ps. 27:1, 5; Rom. 8:31; Phil. 1:28; I John 4:18.

ASTOR LECT.: Page 178 to page 182.

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Sermonettes

August the eleventh

The form that sulphur assumes depends entirely upon the environment in which it is placed. At a high temperature it assumes a certain form; at the ordinary temperature it crystalizes into one wholly different. Children are like sulphur in that the character which they appropriate depends entirely upon their environment. In an atmosphere of gentleness and kindness the spirited qualities of childhood appropriate the character of celestial qualities; in an environment of dissension and strife propensities are shaped which darken alike the existence of parent and child. The use of the rod is the parent's admission that he has more faith in muscle than in mind—the faith to which may be attributed the extinction of kingdoms—and he who wields it tactily admits that he is sipiritually impotent.

MEDITATION: "Love will meet every demand put upon it."

BIBLE: Matt. 18:10, 6; Col. 3:21; Gal. 6:7, 8.

ASTOR LECT.: 221: first par. to end of chapter.

August the twelfth

In the "Golden Legend" it is recorded that when Lucifer entered a theological school, disguised as a doctor, he found a treatise on whether or not God is the author of sin, or if that is the work of the devil! After he had read it he laid it down, remarking:

> "So long as the boastful human mind
> Consents in such mills to grind,
> *I sit very primly upon my throne,*
> *To see men leaving the golden grain*
> *To gather in piles the pitiful chaff!*"

Lucifer was right. We can not glean the golden wheat of truth by sifting theological doctrines which bear no relation to the vital facts of being. God is not the author of dicord; therefore He could not have created that which makes for confusion. Let us concern ourselves only with the things that are good report, for "without controversy great is the mystery of godliness."

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MEDITATION: "My spirit takes cognizance only of Realities."

BIBLE: Phil. 4:8; 2:5, 6; I Cor. 13:9, 10.

ASTOR LECT.: 131, one to first par. on page 133.

August the thirteenth

When beset by carnal things, it is well to remember that Jesus was tempted in all things, even as we are tempted. Yet when he was enhungered and he knew that he had the power to turn stones into bread, he remained firm in his conviction that he was sustained by his understanding of the Word of God. When the temptation came to be less than a true Son of God, to cast himself down and enjoy the things of the lower realm, he declared that omnipotent God could not know evil. Visions of greatness as a popular teacher of hidden truths flashed before his mind, but he was quick to realize that it is only the true servant of God who can be king of heaven and earth. These three temptations of the Master should be food for daily thought for all those who are seeking to live true to those ideals which are revealed unto them. Nothing could swerve him from his resolution to be that which he knew he was in his Reality.

MEDITATION: "I am one with the Father. Nothing can keep me from my destined goal."

BIBLE: Matt. 13:18-23; Heb. 6:7, 8; II Th. 1:4.

ASTOR LECT.: Page 181, second par.

August the fourteenth

What a helpless, hopeless sort of religion it is that teaches that the Infinite God, Which every earnest seeker yearns to know, can never be fathomed. "Knock, and it shall be opened unto you; Seek, and ye shall find." These are promises whose fulfillment depends wholly upon the individual. Have you knocked on the door of spiritual understanding? Then verily, it shall be opened unto you! Have you sought for the Pearls of Divine Wisdom in the ocean of God's infinite Love? Then verily, you shall find them! Are you hungry for that Bread of Life which cometh down from heaven, and do you thirst for that fountain

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whence flow the Healing Waters? Verily, verily, you shall be filled. The Law of Attraction will inevitably bring to you that which you consciously or unconsciously desire. Therefore, desire those things which are divine qualities; desire Godliness, and soon you shall become conscious of your divinity, and be one with the Father.

MEDITATION: "My one desire is to know the Father, in Whom all fulness lies."

BIBLE: John 14:6, 7; II Ti. 1:2; Prov. 1:5, 6.

ASTOR LECT.: Page 181, last par.

August the fifteenth

The beautiful columbine which grows on the mountain side is so persistent in its efforts to live that even where no soil is to be found, it sends its long roots into the crevices of the rocks. In the unfoldment of its divine purpose, it refuses to recognize anything which would frustrate the divine plan which sent it forth. It is obedient to a higher Power than its visible surroundings. Do you seek to realize and enjoy the fulness of life to which you are rightfully entitled? Then recognize no other soverign than your own divine Self-hood, and become a loyal subject of the Spirit of Divine Love within. It is the only Power. That Spirit within is that part Himself which God appointed, or consecrated, for your use and enjoyment, before the foundation of the world. There is only One Power, and that is God; and if you would be a tower of strength, you must render obeisance to Him Who is the Source of all power, and be subject to His guidance in all ways.

MEDITATION: "The Source of all power is my supply and my strength."

BIBLE: Romans 9:20-24; I Pe. 1:4, 5; Jude 25.

ASTOR LECT.: Page 289, first par.

August the sixteenth

"One differeth from another in glory" I Cor. 15:41.

There is no greater proof of the oneness of existence than the similitude of characteristics that exist in the different realms that comprise existence. The traits that distinguished Saul and David are reproduced in the rose and

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the mignonette. Not less was the mortal hatred and implacable hostility of the King for the poet disguised as a shepherd boy, than is that of the most beautiful of flowers for her weaker sister. Nor was the friendship of Jonathan and David a more sacred relation than that existing today between the heliotrope and the pink. Then, if all charateristics are properties of existence; and all things have the same characteristics, all things have the same existence. Even as existence is one, life also is a unit which reflects itself in all created things, as the lily is reflected in the limip lake. This is the spiritual intelligence, "which visible makes the Creator unto every creature!"

BIBLE: I Cor. 1:27, 28; 3:9; 3:16.

ASTOR LECT.: 292: and one par.

August the seventeenth

The susceptibility of people to mental influences is so great that days of anxiety are not infrequently attributable to the chance remark of an unthinking person, for as the "foliage of some wavering thicket" is shaken by the tempests, so are people agitated by the images which words convey to them. Disquisitions on inharmonious subjects are more provocative of the mental discord, to which disease is always traceable, than the most malignant germs. On the other hand, gruesome mental pictures may be banished by the authoritative *thought* of one whose mind is stayed on Truth. Remembering, therefore, that by a word you can cast your fellow being into the "shadows of the valley of nowhere," or by a thought of Truth lift him to aerial heights, you must choose such symbols as will act "like strong sunshine in weeping skies," thus dissipating the clouds of sense.

MEDITATION: "God thinks in me, and speaks through me."

BIBLE: Ps. 139:4; 139:17; II Cor. 10:4, 5.

ASTOR LECT.: Page 261 to middle of page 263.

August the eighteenth

"There is nothing so undignified as anger," says a noble poet; and he is right. Nor is there any other emo-

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tion of the human mind which produces such dire consequences. A moment of anger is sufficient so to alter the circulation that the whole organism becomes deranged. To control this emotional excitement to the extent that no outward expression is noticeable, such as broken china or a broken spirit, does not cancel the ravages of anger on the human organism. Dignity is the elevation of one's mind above the influence of disturbing emotions, and God Himself has conferred upon His children the ability to maintain that dignity under all circumstances, by the power of right thinking. Therefore, when you confront the occasion that seems to warrant anger, rise on the fire-wings of thought beyond "the hag-ridden dream" that any condition could warrant the loss of control of one who is in subjection to God alone.

MEDITATION: My consciousness is filled with thoughts of love and harmony."

BIBLE: Ps. 37:8-10; 15:18; Matt. 5:22.

ASTOR LECT.: Page 50, first par. to middle of page 52.

August the nineteenth

The entire world groaneth in the agony of a terrible travail, and its anguish is heart-breaking to witness, for the reverberations of its moans are shaking the mountains from their high places; but *civilization is being born*! The birth is slow and tedious, and the hours of the days seem years, and the years seem centuries, but they are less than a span in the eternity called Time; and He that has brought about the birth will deliver the world of the Heir of Peace. Then will the universe rejoice, and no man shall take her joy from her, for the parley of the cannon will have ceased forever, and the melodies of Love will be heard throughout the land, for the Prince of Peace will have ascended His eternal throne in the heart of all mankind! Then let us live "above the battle," and make ready to receive the King of Glory, for "Thou art my King, O God."

MEDITATION: "He that taketh away the sin of the world, is the Ruler of my life."

BIBLE: Psalm 24:9, 10, 47:7; 84:3; 95:3; Rev. 21:24.

ASTOR LECT.: Page 111, third and fourth pars.; 271, first par.

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August the twentieth

The soul is sustained by righteousness, and because "Good is the positive element in man's nature," while it may hunger and thirst in the times when the lesser qualities struggle with the greater in man, she is never starved. As Tagore has suggested, if we lift a pitcher of water from the spring, we are conscious of its weight; but if we plunge into the sea where what might be countless pitchers of water are flowing over us, we have no consciousness of weight. The reason is obvious; in the first place, *we are lifting* the water; in the second, *the water is lifting us.* This is true of the soul *who bears* the weight of man's sin; and also of him who *is borne up* by his righteousness. Thus, the man whose soul dwelleth in righteousness "stands before men as the supreme flower of humanity."

MEDITATION: "My soul is facing the Infinite, and it is in movement thereto."

BIBLE: Pslam 3:1; 25:1; 23:3.

ASTOR LECT.: Page 322, first and second pars.; 321, first par.

August the twenty-first

As the scale of light ascends from the dimmest ray to the most glorious effulgence, so thought ranges from the shadow of concepts to the substance of ideas. And as a stream is made muddy by stirring up the bed over which it flows, so the stream of consciousness is clouded by doubt or fear. Thought is the substance of all outward manifestation, and by the process of thought all things are governed. This idea is not new, for Xenophon voiced it five hundred and seventy years before the birth of the one man in history who applied and proved the science of right thinking! Nothing can even seem to harm you but your thoughts about things; and the harm that you sustain in appearance is caused solely by your thoughts. Change your thoughts, and every particle of your being will respond to the metal change. You are of God,—a portion of His substance, and by your thoughts you prove your spiritual ancestry.

MEDITATION: "I am now thinking God's thoughts."

BIBLE: Prov. 12:5; 15:26; 16:3; 21:5; II Cor. 10:4, 5,

ASTOR LECT.: Page 333.

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August the twenty-second

It is well known that ether is the fluidic medium by which light and heat are transmitted; but what is not so generally known is that, as fast as you think, your thoughts stir the tenuous ether into vibratory waves, or influences, which, like the boomerang, return to the source from which they started. The emotion which puts a thought in motion determines the quality of the thought. Guard therefore, your thoughts, permitting only such to enter the mind as may, like healing angels, stir the luminous ether for your healing, or perchance the healing of your brother. Spiritual aspirations are the halos of saints,—the glistening robes which clothe such as are redeemed from sin. Think such thoughts, then, as make for health and wholeness; for by your thoughts you declare the glory of God and your unity with Him.

MEDITATION: "No impulse can move me which does not emanate from God."

BIBLE: Prov. 24:9; Eccl. 10:20; II Cor. 10:5; Ps. 139:17.

ASTOR LECT.: Page 330, third par.; 331, second par.; 319, first par.

August the twenty-third

When Solomon was made king, the Lord came to him in a dream and said, "Ask what I shall give thee." And Solomon, realizing the great responsibilities which rested upon the ruler of a great people, and feeling his own unfitness for the role, said, "Give, therefore, Thy servant an understanding heart to judge Thy people, that I may discern between good and bad." Thereupon was the Lord well pleased with the humility of His servant, and because of Solomon's desire to do nothing in his own strength, but to commit all his ways unto the Lord, did the Lord assure him that He had already given him an understanding heart in order that he might discern judgment, and because he had asked for neither riches, long life, nor the life of his enemies, He had granted him both riches and honor, and long life.

MEDITATION: "Teach me to keep Thy law, that I may attain to the fulness of wisdom."

BIBLE: Prov. 3:1, 3, 6; 4:1-9.

ASTOR LECT.: Page 334, second par.

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August the twenty-fourth

To receive a maximum of spiritual wage for a minimum of material labor would set aside the Law of Compensation,—the order of material existence. We are paid in exact accordance with our earning capacity, but in the link of the chain of eternity, we earn with our thoughts, and are paid in the physical expression of those thoughts! We exchange mental service for physical compensation, and our modes of thought decide the quality of that recompense; whether for weal or for woe. The bee extracts sweetness from the flowers with which to enrich her amber store; but while she is taking the fragrance of the flowers, she is giving to the flower the divine gift of its perpetuity, —albeit, in diverse forms. Like the little insect, we must perpetuate the mental qualities that make for the substance of our existence by thinking divine thoughts which will translate themselves in terms of health and happiness.

MEDITATION: "I am the temple of God."

BIBLE: I Cor. 2:16; Phil. 14; I Peter 3:8; Phil. 2:2.

ASTOR LECT.: Page 45, middle par.

August the twenty-fifth

The mind formulates the thoughts into images, and out of the invisible weaves a garment destined to be the outward expression of the inward and invisible idea. When the things of sense trace shadowy shapes in the minds of mortals, and the records are written in the physical realms in fiery terms of pain, it is mind which interprets the inverted image and restores harmony on all planes. Mind is ever translating the things of Spirit so that mortals may read their birth-right and press on to the mark of high calling which is above the range of self testimony. Rejoice then, that *in spite of sense testimony,* God is the only Actuality, and that you are the quintessence of that abiding spiritual Reality.

MEDITATION: "Keep me in tune with Thy infinite harmony, that I may do Thy will."

BIBLE: Rom. 12:2, 16; I Cor. 2:16; Phil. 4:7.

ASTOR LECT.: Page 324, second par.; page 110, first par.

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Sermonettes

August the twenty-sixth

Thought is that which takes "shape and motion" and appears objectified as things. Words are the transmitters of thoughts, or mental photographs, and together they are the openings by which man can come forth from "unfathomable night" and ascend into the presence of God. It is by awakened thoughts that man ascends from the mortal of appearances and begins his journey towards reality; by words he raises his sleeping comrades from the trance of ignorance and places them on the path of celestial glory. It is by the divine gift of will that the son of man guides his thoughts into the paths of peace, where he can commune with his Maker and still be in the world, yet absent from its whirlpools of dissension, which must one day be swallowed up by the victory of spiritual thinking.

MEDITATION: "I create by right thinking."

BIBLE: I John 5:4; Prov. 16:3; Jer. 29:11.

ASTOR LECT.: Page 173, to second par.; page 175.

August the twenty-seventh

As "the tree within the seed" is all of the seed, so is the creative power the all-power of the thought; for it is the soul of things which are and of those yet to be. Words have the potency to transmit thoughts so poorly that their real meaning is concealed, as "heaven's blue portraiture" is hidden by clouds, but they have not the power to conceal the deeds conceived by the thought. When thought is wrapped about by self interest, "destruction's sceptered slave and folly's brood" are let loose on earth; but when thoughts proceed from the mind, which is the habitation of God, spiritual realities "soar where expectation never flew," for pure thought "is the eye in which the universe beholds itself and knows itself to be divine." Think purely, then, and holiness will express itself through you.

MEDITATION: "The mind which was in Christ Jesus is also in me."

BIBLE: Is. 43:18; 59:19; Phil. 3:13-15; Rev. 21:5.

ASTOR LECT.: Page 337, first par. to end of chapter.

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August the twenty-eighth

It is the power of mind to rise above the sense of pain, regardless of the quality of that pain. Mind is superior to the testimony of the senses; and therefore, when the objects of sense overshadow your soul and you are utterly cast down, weigh the things that hurt in the balance of Mind. They will weigh so little that it will not be hard to forget them! Even the ingratitude of man, when balanced with the Love of God fades out of sight, as a snow-flake evaporates in sunshine. The ephmereal character of the things of sense make them seem insignificant when placed in the scale with the divine qualities of Mind! What does the infidelity of a mortal count when you know that you are surrounded by the infinite fidelity of God? No, my friends, the eternities so far outweigh the mortalities, and the verities so far overbalance the unrealities, that verily, there is nothing to be anxious about. "God's in His Heaven, all's right with the world."

MEDITATION: "I am one with God's power."

BIBLE: Is. 54:5; Matt. 6:25, 26, 33; 10:29, 31.

ASTOR LECT.: Page 149, first par.; page 119, first par.

August the twenty-ninth

The sun is always the same in the act in which it shines. That we do not always see the same reflection of light is a limitation which exists in ourselves, not in the sun. The artist sees a statue where the artisan sees cold marble. Why? Because the statue is in the artist's thought, and he sees it objectified in the marble. The world is nothing if it is not the objectification of thought. All we are, all we feel, is but a mode of thought. For this reason it behooves us to admit into our consciousness only such thoughts as will objectify themselves in harmonious images, for by our thoughts we are vindicated, and by our thoughts we are sentenced. Our imperfections are not to be attributed to the will of God; for the guilt is ours, in that we have permitted our thoughts to dwell upon that of which our condition and environment are the objectifications.

MEDITATION: "I see only the verities of God."

BIBLE: Heb. 11:3; Matt. 12:37; I Cor. 16:26, 27.

ASTOR LECT.: Page 271, third par., through second par. page 272.

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August the thirtieth

"In the beginning was the Word, and the Word was with God, and the Word was God;" hence, we perceive that the Word of God cannot be limited to audible speech, but is the substance of Thought which proceeds from that Mind which is God. It is the understanding and demonstration of this principle which gives His servants power to "send His Word and heal them." You are not in the world to remain subject to any living thing, but you have the capacity to "put on that mind which was in Christ Jesus," and through the mechanism of thought you are endowed with the power to speak the word of God in terms of Love, Compassion, Helpfulness and Brotherly Kindness to the end that your brother will be freed from those chains of materiality which bind him. The Word of God is Love; speak it in every thought, every act and every deed! The Word of God is Health; breathe it, think it, and send forth its rejuvenating essence as a healing balm to all nations, and to all the weary people of the earth! The Word of God is Life; dwell upon it, vitalize it, LIVE IT!

MEDITATION: "I am God's child. I speak His word."

BIBLE: Romans 10:8, 9; Luke 7:7, 8, 9; John 5:24.

ASTOR LECT.: Page 115 to middle of page 116.

August the thirty-first

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

These words have resounded down the centuries, yet few there are who have aspired to be sons of God and have refrained from condemning those to whom Omnipotence itself has given the freedom of choice, or have sought to bring such a great Light into the world that the world through them might be saved! Jesus understood the positive forces in human nature so well, that he refused to recognize any negative forces, so he admonishes all true sons to waste no time in condemnation or fault-finding, but to be diligent in serving the Lord, to the end that all the world may come into a knowledge of that Christ which has not the capacity to suffer limitation, and in Whom abides the fulness of all joy, life, love and abundance. Why should you condemn your brother for his shortcomings? You cannot solve another's problem, and who knows but, given like

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numerals, your sum in the scale of life would have been even less! You have enough to do to perform your own task, and if you do it by those principles which Jesus laid down, you will be doing your share toward the salvation of the world.

MEDITATION: "This day I am true to that Light which is mine."

BIBLE: Matt. 5:38-42; 6:19-23; Prov. 24:1-4.

ASTOR LECT.: Page 123, middle par.

NOTICE

During Mr. Murray's absence in Eurpose, during July, August and September, Mr. Daniel M. Murphy will be in charge of Mr. Murray's offiee. His hours will be from 2 *to* 5, *except Saturday and Sunday. At night he may be reached by calling Vanderbilt* 4211.

NOTICE.

Mr. Murray will probably hold a class in Divine Science at the Waldorf-Astoria, New York City, during the month of October, on Monday, Wednesday and Friday mornings at 11 *o'clock.*

For particulars apply to the Secretary at 113 *West* 87*th Street, New York City.*

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A Magazine Devoted to the Study of Truth and its Application to the Needs of the Individual

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DANIEL M. MURPHY, *Assistant Editor*

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A New Life Psalm.

My body is sound and pure; atoms of strength continually renew me.

My thots are happiness; all that which I do brings me great joy.

Love encompasseth me; richly I give and as richly receive.

I hope for all men; my wish for every good thing lights the step of him who would be my enemy.

I understand and respect all natural law; I have peace and freedom in the law.

Where I have not understood, there am I silent; my desire for knowledge is its fulfillment; in it I have overcome the world.

Vengeance is not mine; that love which sustains me chides not those who are without understanding.

On whom shall I be revenged, when my brother and I are one? Shall my right hand be at war with the left?

Nay, but it shall fortify it.

Time presses me not; the present moment is to me the eternal now.

Faith nourishes me; I know that in time perfect good cometh to all men.

Outward darkness bringeth no fear to my gates; inwardly I am filled with a great light.

Death perplexes me not, nor can it destroy; I am at rest in Love that is greater than death.

I am come into my own; life that is eternal welleth up in me.

By Henry Christeen Warnack in *"The Truth."*

Only he can be humble who knows that God dwells in his soul. —*Tolstoi.*

The one law of progress is to use what you already have. If you accept a truth, live it.

—*Katherine H. Newcomb.*

Healing seeds of life planted in the soil of my mind, are unfolding day by day, into perfect health and happiness. —*Harold Palmer.*

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THE GLEANER

Forgetting Yourself.

By W. JOHN MURRAY

"Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God." Phil. 3:12, 14.

There are so many phases of forgetting one's self that it might be well to touch on the negative ones first. In a moment of temper a child says something which agonizes his mother, and the child, regretting the incident later, apologizes, "I forgot myself." A man speaks in a manner which wounds and lacerates, and his only explanation when things have cooled down is, "I forgot myself." We are constantly jarring the fine sensibilities of our friends by forgetting *ourselves* so that the mark of true culture is seen in nothing more patent than in the remembrance that we are civilized, and that much is required of us in consequence.

There is another negative phase of self-forgetfulness which is responsible for much distress. It is that which manifests itself in a total disregard of one's personal appearance. There are many gifted persons in the world whose talents gain them introductions to people of culture, and whose lives might be so much happier and prosperous than they are were it not for their neglect in matters of dress and personal cleanliness. Distance all too frequently lends enchantment to the view of an artist, or a poet, or a preacher, if these distinguished personalities dress like freaks, and never brush their hair or clean their nails. Persons of alleged genius are often so absorbed in the vital things of life that they are quite oblivious to practices which the ordinary person regards as the essentials of human intercourse. This phase of self-forgetfulness will make of the most talented person in the world obnoxious. It accounts for much of the loneliness of old age, since the best of friends cannot be expected to tolerate it always.

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When we turn from these negative phases of self-forgetfulness to those which are more positive we are apt, as we do in all other things, to swing to extremes. Mothers or older sisters can be so self-forgetful in their ministrations that they wear themselves out in the service of those who would be infinitely better off if less were done for them, and they were compelled to fall back on their own resources. The self-forgetfulness which causes a girl to remain single when she might be happily married, for no better reason than to cater to the selfishness of others, may be praiseworthy by comparison, but it is debilitating and destructive of joy in all too many instances.

In the matter of self-forgetfulness extremes must be avoided as in all other things. The fact that there are so many phases of it simply shows that back of them all there is a self-forgetfulness which is real and which these phases poorly and imperfectly represent. There is the self-forgetfulness of the man who does not consider what may happen to him if he attempts to stop a runaway horse. When a man risks life and limb at such time it is because he *remembers*, and does not forget. He remembers that other lives are in danger and he does not forget to do his duty. His self-forgetfulness is not of the nature of bravado; it is a question of instantaneous consideration and action.

When a Father Damien forgets himself it is because he remembers the plight of the lepers on some Island of Molokai. When a physician, who is not over robust, forgets himself and goes out in a blinding snowstorm it is because he remembers that his call to service is greater than the risk he is taking. When a public official in the performance of his duty runs the risk of having his house, with all its precious inmates, blown up, he does so because he remembers that the good of the whole is a greater thing to consider than the safety of any individual. There is that phase of self-forgetfulness which caters to the selfishness of others without improving their moral natures, even though we wear ourselves to the bone. Then there is the submergence of the personal self out of consideration for that larger self which we call humanity.

In addition to all these there is that art of forgetting one's self by the practice of *remembering* one's self. A strange paradox this, and yet it explains all the culture in the world, for if a man can only remember himself as a gen-

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tleman he will never so far forget himself as to act like a cad. When a child begging its mother's pardon, or a man apologizing to a friend says, "I forgot myself," he uses an expression which has been handed down from remotest antiquity, and one which he may not really understand in its metaphysical import. One of Lord Chesterfield's admonitions to his son was that he should never forget *himself*. A man or a woman of good family, with a long background of social distinction, will often say to a child, "You must always remember who you are." Those admonitions are for the purpose of causing the young to refrain from saying or doing whatever might reflect upon their ancestors. Family pride has often kept many a young man straight who might otherwise have gone the pace that kills. If a man can forget his sinful propensities by remembering his family connections and the disgrace his conduct might entail, he is less likely to forget himself than he might be otherwise.

All spiritual growth is the result of a self-forgetfulness which is based upon a spirited pride which is a self-remembering. If a man in the hour of trial and temptation can remember that he is the son of God it will help him immeasureably to forget that lower sense of self which is miserable and unhappy. Man in a state of spiritual ignorance considers himself from a purely material point of view. He is governed almost entirely by his bodily sensation of passion and its consequent pains. His self is confined to his body and its alleged requirements, so that he is little more than a two-legged animal.

On a higher plane of development the self of man seems to be a combination of mind and body, the one ever contending against the other, so that men say with Paul, "The thing I would, I do not, and the thing I would not, that I do." With the mind we would serve God, but with the body we would serve sin so that the self of man seems to be in a state of perpetual conflict. The sensual man chooses the line of least resistance, which is the unquestioned gratification of his lower inclinations, and seems to be happy in doing so, but his happiness is like the happiness of the opium eater, for it always leads to dispair and death. The warfare with one's lower self may not be pleasant, but it is a vast improvement on that self-indulgence which spells destruction, for it always leads to something higher than itself.

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We have an illustration of the self-unfoldment of man in the self-unfoldment of the caterpillar. So long as the caterpillar is a caterpillar it pursues its leisurely way without much apparent struggle, but the moment it enters its cocoon the process of transformation begins. The Chrysalis stage of development where the caterpillar is neither a worm nor a butterfly, and the moral stage of man's development is where he is neither an animal nor an angel. As there must be a stage of the caterpillar's evolution when it forgets that it was ever a worm, so there must be a stage of man's spiritual evolution when he will forget that he was ever subject to limiting physical conditions.

Just as the grown child forgets that he was ever suckled at the maternal breast, so the man who attains the fulness of stature of manhood in Christ Jesus must forget that false self which impersonated him in the days of his spiritual ignorance. I have often wondered which was first, the hen or the egg, the butterfly or the caterpillar, and this has brought me to the place where I have considered whether the spiritual self or the material self was first in the order of Creative Intelligence in action. If I accept evolution from the biologists' point of view, I infer that the egg and not the hen was first, and in like manner the caterpillar precedes the butterfly, and the material man has priority over the spiritual man. But if I believe in Involution from the standpoint of the metaphysician then I infer that the hen and not the egg was first, and that the butterfly and not the caterpillar, the spiritual and not the material man were first in the order of creation.

Instead of seeing everything start from the imperfect and gradually work up to the Perfect, it is possible for us to see all things as starting from the Perfect, whether it be a perfect hen, a perfect butterfly, or a perfect man, for everything in Divine Mind must exist as the finished product, and not as something in process of formation. To Divine Mind all things *are,* while to the human mind all things are in a process of *Becoming.*

The reason for this is due to what the ancients called the Original Sin, but lest we make the mistake of limiting the Original Sin to the original male and female of the species, it were well for us to know that it is the Original Sin in every human consciousness. The Original Sin has been defined as, "The descent of Thought into matter." The

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Original Sin is the desire to carry out the Divine Command to "Increase and multiply", but since the creative cannot create as the Creator creates, it expresses itself on the plane of the objective in the best way it can. At first its efforts are seen from the biologist's viewpoint. The Creative Power in the individual, which is Thought, has descended into matter and expresses itself in those lower orders of intelligence which, through countless years of upward striving, manifests itself in the physical man.

Involution and Evolution are like the rotations of a cart wheel. The physical scientist, beginning with Evolution on a purely physical basis, first observes the cart wheel at the point where it touches the "dust of the ground", and from this point slowly rising to the point where it "views the sun." The theologian sees the cart wheel of the soul's movements at the point where it "views the sun" and then, by descent of Thought into matter, it sees the soul's degradation. Each sees his own side of the picture, and like those Knights of old, who quarrelled because of their limited view of the same thing, they fail to realize the Whole because they see only a part. Before anything can come down it must first have been up, and before anything can go up it must first have been down, and the rotations of the cart wheel illustrates what is taking place in every human soul.

When this is understood the evolutionist who traces all things from the *lowest* will see that all things start in Mind and not in matter, and that all progress is tending in the direction of the return of the soul to its Primitive Perfectness. The theologian, who sees all things start from the *highest* and gradually culminiate in what he calls "lost souls," will be able to observe that the cart wheel in motion cannot ever remain in the dust, but must in the eternal nature of things move in the direction of that Changeless Point from which it made its start.

We read a great deal about Man in a state of "Becoming". This does not necessarily mean that he is in a state of becoming a *man,* but that he is in a state of becoming conscious that *he* is a *man.* The inspired writer says, "Remember from whence thou art fallen." To remember that we are not clay but Christ's image is true self-forgetfulness, for it enables us to forget what we have been taught concerning the Self. To know that the Self of Man is the imperishable Divine Idea is to rise through this knowledge into

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a state of spiritual consciousness where sin is shown of its supposed attractiveness and sickness loses its supposed reality. Remembering ourselves as the Immortal sons and daughters of God, we forget oneselves as the offspring of erring men and women.

In this divine remembrance of our spiritual origin on the one hand, and our forgetfulness of any material origin on the other, we enter heaven here and now; for heaven is nothing other than an inner conviction of the eternal Beauty and Perfectness of all things. To forget our mortal selves with the sins and sickness which accompany, by remembering at all times our spiritual selves, is true Wisdom and the fulfillment of all aspirations.

Unfortunately, "No Legal Action Could be Taken"

New Orleans Crowds Seek Cure By Healer

New Orleans, March 12.—Led by a score of crippled and ailing men and women, hundreds of persons crowded the Mississippi River levee tonight, trying to reach the ramshackle houseboat of John Cudney, a kindling peddler, known as "Brother Isaiah," from reputed cures by the laying on of hands.

The press was so great that twenty-five policemen were assigned to preserve order, and on a rumor that Cudney was about to appear, there was a rush which bore five of the guards into the river. All were rescued.

Cudney, a native Canadian, 73 years old, has been working as a "healer" for some time, and reports yesterday that he had restored sight of the blind started a rush to the levee, a number of invalids being taken there on cots. He was forced to work all night, only retiring at dawn, when threatened with physical collapse. Many wealthy persons sought treatment, but all their offers of money or other assistance were refused.

State and municipal authorities refused to disturb the pedler. Dr. Oscar F. Dowling, President of the State Board of Health, said no legal action could be taken against the "healer" because he was "accepting no money, prescribing no medicines and violating none of the rules of religious practice."

—*From New York Globe.*

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With Signs Following

By Horatio W. Dresser

(*Continued from August*)

What does the power of the living Christ within us endeavor to achieve? To touch anything in our disposition, such as a tendency to rebel, look on the dark side, work for our own selfish interest, or work against our rivals, so that this lesser activity shall be enlarged into the greater and become constructive. To shake us out of our apathy and self-righteousness, our mere contentment when things are moving as we would like them whether other people suffer or not, and call us into active service in spreading the glad news for those who believe. To quicken us out of our hypocrisy and every other form of two-foldness into true unity within the self, unity between head and heart, the understanding and the will. To prompt our hearts to change from self-love and love for the world to love of God and our fellowmen. To lead us into the true life of charity which is the real sign that we profoundly believe and expect the signs following.

But why do these states which we are summoned out of underlie both sin and sickness? Because he who is in them is untrue to the divine standard of unity or wholeness. He who is a hypocrite, for example, who is working underhandedly for his own interest while seeming to be virtuous, who strives to serve two masters, is in interior conflict, and such conflict is sickness or sin. It shows itself outwardly in a thousand different ways with as many individuals. The individual is beset within and around by those forces which his inner conflict invites. The outward life manifests by correspondence the inner struggle. It is marked in the face, or in the voice. It is expressed in daily conduct, with its subtleties and compromises. It affects the nervous system, and consequently the bodily activity in general. The house thus divided against itself tends to fall. It is repaired and propped up, painted other colors and in various ways disguised. But still it remains the same house. Some onlookers advise changes here. Others suggest modifications there. The external signs or defects appear to be the real trouble. But the real trouble is hidden far within and for that there is no lasting remedy save through becoming a house at harmony with itself, unified, stable, constant.

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We are apt to think that the inner pain or struggle is due to some hostile force striving with us, as a germ might play havoc with disordered tissues or a devil insinuate sly temptations. It is a great glad news indeed that there is no other life or power in the world plotting and working against man, whatever the appearance and secondary struggles, but only the force of his own self-love reinforced by the self-love of others ignorantly and foolishly laboring against man's own better self, producing out of this inner conflict the whole trouble of the house divided against itself. For with this discovery comes the knowledge that conflict can be changed into harmony through turning about and working with the power once opposed. The living Lord is with those who believe in the sense in which the Gospels teach belief to bring about just this marvellous sign following, this turning a state of war into a state of peace so that the supposed enemy is seen not to exist at all.

It seems almost unbelievable at first, that our real foes are those of our own household and that they may one and all be turned into friends. Our conflicts are so real to us and our struggles often so intense that we appear to be mere victims of outward things, as if we were supremely innocent. We do indeed take on by inheritance and the influences coming from the world those conditions which outwardly speaking give us our experience. Thus, for example, the world readily contributes to the cantankerous person things enough to be cantankerous about. It is not slow in helping the pessimist to find facts to judge in the darkest light. He who has a chip on his shoulder will find other fighters ready for him. The world seems no better to any one of us than we are ourselves. No one can complain that things are not what they appear to be, for the human mind is so constituted as to let the inner state color the world according to its kind. The world corresponds in marvelous degree, even to our fluctuating moods. If we persist in putting the blame on people and things, on God and this splendid universe where in we live, why then the world will gratify us in our delusion. But there is only one thing to consider after all, and that is our own state of development with the fears it brings, its illusions, its errors, hardships and miseries. There can be no relief save through a change within, since this is the very

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nature of life, the law of experience. There is no mystery, surely nothing to complain about; simply the glad news that the key to the whole solution is within ourselves, that the living Lord holds this key with outstretched hand saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

What is it that we need rest from? Is it from ourselves? No, from the inner struggle which we make by going counter to our nature. The nature of man is to find his place in the Grand Man, in the social order in which all who love the Lord and their fellowmen are "members one of another." The nature of man is to do a specific work in the world, to be contributory, to co-operate, live and let live, give full measure running over in his desire to serve, The right attitude to take toward our fellowmen is to see this tendency toward co-operative service and mutual love working its way out into expression. The living Lord is with every one whom we would help to accomplish just this purpose. That is the great consideration when disciples are sent forth to proclaim the glad news, with signs following.

Are we able, in the first place, to see the significance of the word which shall be confirmed by the signs following? It means a radical change in our thinking for most of us. Our whole habit of thought tends toward emphasis on things, on outward conditions. We say "human nature cannot be changed," meaning by "human nature" all the sinfulness and criminality, all the selfishness of the world. We say this is impossible. We must take the world as it is. It is full of selfishness and sorrow, and all we can do is to "look out for Number One." Over against this scepticism the Gospel gives its amazing promises: With man such things are impossible but not with God. "All things are possible to him that believeth." Only believe. Have faith. It shall then be posible even to move mountains. To be saved through belief is to be lifted out of this sceptical attitude into alert expectancy which encourages us to look for the signs following. Such belief is "in His name." It comes with the promise of the spirit of truth present with us to lead us into all truth. It comes with the impetus to go forth into all the world and proclaim with conviction this glad news. Then the Lord will work with us to achieve results which apparently were utterly impos-

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sible. Material things will no longer seem to be obstacles in our path. What seemed like a deadly thing will not now prove so. Our hands shall be inbued with power. We will speak with new tongues. All these signs shall come to those who believe whole heartedly in such a way as to look for benefits coming to others, not the private joys supposably vouchsafed to the "saved." This is salvation and very much more. It follows the resurrection of man's true self. It is the triumph of the Holy Spirit in us, the work of the ever-living Christ.

How to Heal Disease.

By Lilian L. and Alfred D. Hadel

In order to heal one believing in disease it is absolutely necessary to get rid of the morbid idea in the patient's mind. There is often some unsatisfied desire that did not materialize, and the envy or regret of seeing others reach the state of bliss desired but never attained, has caused the unharmonious manifestation. Then again the repression of the desires or aspirations in some cases, and in other instances self-indulgence and uncontrolled passions have brought about the disorder. Unsteady nerves come from an unsteady mind, and an unsteady mind develops from beholding evil.

These conditions of the mind, as a rule, bring with them the doubt that there is fair dealing in the world, and the faith in a helpful loving Father is thus shattered. Naturally doubt and lack of faith in the goodness of God are established; then criticism and self-pity set in, which are the fruits of evil.

The only way to heal such cases is for the teacher or practitioner to uncover the mistake. The patients must do the rest, by constantly trying to realize their oneness with the Father, cheerfully praising God and thanking Him for all their experiences, and consciously realizing that all things work together for their good. The inharmonious results were caused by not realizing this; for if they had only trusted God, and kept on doing good, and mastering their bad traits they would never have had to go through this experience.

Therefore, they must now turn about and seek to correct these negative habits. This must be done by watching every word, thought and act, as these are the seeds from

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which all disease springs. Wipe out all selfishness, always be glad to think of others, forgetting self. Do this willingly, without any thought of pay, either now or in the future. Never say "I did so and so, and this is how I am paid." That is not the Christ spirit. In the Christ way we do it because it is right, and we are glad to do it for right's sake, with no thought of what it will mean to us. Whenever we look back at any good we did in the past with regret we close the channel for our good. Whereas it is absolutely necessary for us to show gratitude for all we receive so as to get in the current, it is absolutely wrong for us to expect it from others. We must leave everybody free to work out their own salvation, never judging or criticising. In other words, we are taught to mind our own business, and leave the rest to God. If we really unselfishly do good because we love to do so, we will inevitably get our reward. By unselfishly doing kindnesses, large or small, we put the Law of giving and receiving into operation, and it always works. This law is absolute; God himself could not stop it if he would.

If we do good just because it is a duty, grudgingly, and in our heart saying to ourselves "Look at what I am missing", or "I am certainly unlucky", "Others go through life and they don't have to sacrifice themselves", you will get your reward, but it will not be a reward of pure love. It will be tinged with what you put into it. You will attract duty; in other words, people may do for you when you need it, but it will be in the same measure that you gave, tainted with doubt and worry, and worry retards healing. Fear and doubt kill more people than do the most malignant disease.

Consumption is generally caused by suspicion, criticism, passion, fear, doubt and worry, and the same remedy that will heal the above diseases will heal all.

The healer, or rather teacher, (for that is all a healer really is) can only tell you what the law of God is, and realize the Presence and Power of God in and about you, permeating all through the Universe. The consciousness of the patient is then illumined, and if the patient is receptive, he awakes, as it were, and sees himself as he really is, a perfect child of God. Should the healing not be manifest instantaneously, the real demonstration then lies with the patient, he must work out his own salvation, by being willing to give up all for Christ or Truth. He must be big enough to listen to merited rebuke, no matter whence it comes, with

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a willingness to look for his weakness and faults, and gladly correct them. Not with any thought of self-condemnation, but like a child learning its lesson, doing it over and over again, joyously looking forward to the time when it will be letter perfect. And if he fails seventy and seven times, he must pick himself up, and try again. He must always keep realizing that he has a friend and helper in God.

If we see sin, sickness or death, as a reality, we are in unity with the law of sin, sickness or death. By identifying ourselves with this law, we color our life with these conditions. We must beware when doing charity, or visiting the sick to do it only because one child of God likes to give to another child of God, or to do for each other because we love each other, yet all the time carrying the image and the positive belief, without reserve, that God's child is good, rich, well and alive. This helps both the giver and recipient.

"If you worship a far-away God, you make far-away conditions of good. The more you realize the Presence and Power of the indwelling God, the more of good you will experience. To become conscious of the Power and Presence of God, is the power to realize the Power and Presence of God or good expressing or pressing out himself through us. Many think it makes no difference what men believe about God, but it does. Some are weak in body because they believe in an outside God. If you have built up in the Ether a form or shape of God, this graven image must be given up."

(*To be concluded in October*)

Surely the time has arrived for man to know that there is nothing to fear but fear. Fear, it has been said, makes cowards of us all. Yet fear is only another word for ignorance. We dread the unknown and the unseen, because they are for the moment invisible and incomprehensible, even as a child fears the darkness, or a savage the thunder and lighting. When the light is turned on, all the spectres of childish imagination fold up their tents like the Arabs and silently pass away. Because they were nothing, and could never be more that nothing owing to absence of inherent qualities. When knowledge illumines the mind, proportionately the various forms of ignorance vanish quietly into nothingness, their native element.

—*Alex. McInnes.*

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Sermonettes with Meditation and Correlative Reading

September the first

Hail, Thou Ruler of the Universe! Glory, Majesty and Power be unto Thee Who rulest the heavens and the earth the winds and the seas! Thy name is Love, and Thy Light shines to the uttermost bounds of the earth. Nothing is impenetrable to Thy rays, and from Thy great ocean of Love rises inexhaustible Joy which fills all the earth with strains of vibrant song! O Love Divine, which breathes forth Thy abundant Life with the essence of its rejuvenating vigor to all the earth! Thy new Life springs forth from Thy boundless Love and sets all creation tingling with the joys of the new birth. Thy life mingles and co-mingles with my life, and the surge of its vitalizing flow fills me with new hope and joy and strength! O Glorious Creator, give me an understanding heart, that I may sing Thy wondrous song to all the world, in a life filled with the consciousness of thy great Love and Beauty.

MEDITATION: "Divine Love is my Guide and Stay, my Strength and my Deliverer."

BIBLE SELECTION: Psalm 96; S. of Sol., Chapter 2.

ASTOR LECTURES: Page 113, last par., ending on 114.

September the second

Most of us seem unable to realize that forgiveness implies and includes the process of forgetting. Forgiveness, with a reservation of the alleged injustic faithfully ensconced in memory, ready to be brandished as a weapon of coercion at some future time, is forgiveness in name only. It is hypocrisy in pious masquerade. A person who harbors such a memory is like one who professes to be a Divine Scientist but still keeps a shelf of pills and powders awaiting an emergency.

Be sincere and generous. It is quite likely that you have some responsibility for the other's act. What was it you did not do which might have prevented the deed? Were you always wholly loving and unselfish? Did you nag? Did

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you withhold a word of commendation? Forgive, and forget to hold the transgression in mind, or to mention it.

MEDITATION: "I forgive all, as I expect to be forgiven."

BIBLE: Phil. 3:13-196; Ps. 103:1-10; Luke 17:3-4.

ASTOR LECT.: Page 288, second par., page 297 to end.

September the third

"Are you a lifter or a leaner?"

A recent poem asks this pertinent question. It has a deep spiritual as well as a social significance. There always have been lifters and leaners in the world. But today the clinging-vine type of individual is being forced to stand on his own feet. People are no longer allowed to live upon others; they are being shamed into activity. Physicians state that the percentage of sick folks has decreased because of enforced war activity.

We, in Divine Science, are certainly false to our standards and to our ideals unless we work definitely and persistently to lift the pall of spiritual ignorance which covers so many people. We have the fulcrum Mind and the base of Principle on which to stand. Why do we not lift greater loads, loose stronger bonds, use our Force to the greatest advantage? We fear to try; we hesitate to be known as lifters. And yet whatever loads we do not lift for our less equipped brothers, we must carry as our responsibility.

MEDITATION: "All power is given to me through the Father."

BIBLE: Gal. 6:4-5; Luke 11:46, Mat. 11:28-30.

ASTOR LECT.: Page 155, second par.; page 178, second par.

September the fourth

Jesus' declaration that "I and my Father are one," is the natural consequence of a life consecrated to the doing of "those things that please Him." He knew that the Father was always with him and, filled with the consciousness that he was never alone, he sought to glorify Him in every thought and action. None knew more clearly than Jesus that the mind is the mechanism through which the ideas of God are made manifest, and so he attuned his mind so keenly to the heavenly vibration that he could say with

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all truth and sincerity that it was no longer he that worked, but the Father within which worked through him. Therefore, do not be afraid when the call comes to stand for the right. If it is the right, know that the Father has not left you alone; that He that sent you is with you, and that in nothing can you please Him more than steadfastly to champion His Truth.

MEDITATION: "I am conscious of my oneness with the Father."

BIBLE: John 2:23-25; 10:15-16; 14:6-21.

ASTOR LECT.: Page 123, middle par.

September the fifth

No teaching of Divine Science is more important or more pregnant with results than the injunction "Be still, and know that I am God." This precludes all feverish and futile anxiety and worry; it sends us to the source of all Power. To absorb a thought like this is to gain a lasting power, a stimulus to right and purposeful action. We then realize that God is an omnipresent source of inspiration and substance; we cannot therefor be content to place our trust and dependence any lower. At such a time of realization Divine Mind becomes the great factor, and not vacillating, unguided personal endeavor.

Let us then constantly reflect every problem back to this point of power. Repose and serenity of mind will be the result, and a clarified vision will enable us to accomplish easily what might otherwise be impossible.

MEDITATION: "My power is from the Father and I cannot be separated from it."

BIBLE: Ps. 46; Isaiah 30:1-11.

ASTOR LECT.: Page 149, second par., page 122.

September the sixth

"The man that wandereth out of the way of understanding shall remain in the congregation of the dead."

Job asks where shall wisdom be found and where is the place of understanding. He comes to the conclusion that to depart from evil shows understanding. To believe in and to dwell in evil is, therefore, to be in the congregation of the dead. The dead in life are indeed to be pitied;

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they miss the fulness of spiritual joy in this world and have not yet succeeded to a higher plane of consciousness. It was foretold that the spirit of the Lord should rest upon Jesus and he should have wisdom and understanding and should fear the Lord. As the Lord of Love is not to be feared, in the accepted sense of the word, we must go back to Proverbs to find the definition of fearing the Lord, which is "to hate evil." Let us cultivate the understanding spirit, so that we may be classified among the living, and not the dead.

MEDITATION: "I ask that I be given wisdom and understanding."

BIBLE: Job 28:12-28; Prov. 8:1-14; Cor. 14:15-20.

ASTOR LECT.: Page 128, last par., page 295, first par.

September the seventh

"Therewith (the tongue) bless we God, even the Father; and therewith curse we men, which are made after the similitude of God."

The fact that the ignorance of men has veiled the countenance of an omnipresent God could not be more fully proved than by the fact that men have ever presumed to love God, and at the same time pour forth all sorts of bitter epithets upon their fellow men. Is the mind which portrays God's Masterpiece in colors of sordid hue, able to gaze upon the resplendent glory of His ineffable Beauty? That which God is. He has decreed that man shall become, and in the unity of this One Life, he who hurls anathemas at one part of this Life, curses all, even God Himself. Jesus replaced all the laws of the prophets with the single commandment, "Thou shalt love the Lord thy God . . . and thy neighbor as thyself;" and when we come to know God as the Universal Parent, and all men as children of a Universal Brotherhood, with the One Life the Substance of all Life, may we not in our brother see the likeness of God manifested, and say, "My brother *is* myself?"

MEDITATION: "Through Divine Love I am one with all Life."

BIBLE: Mat. 5:43-48; Mat. 7:1-12.

ASTOR LECT.: Page 305, first par., 309, first par.

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September the eighth

"A friend loveth at all times, and a brother is born for adversity."

Have you ever realized that the trees are, as Markham has said, "a testament of brotherhood?" Among them there in no concerted effort to control the air, the moisture or the sunlight. Each one of them takes only what it needs to express life. They do not worry about the traditional rainy day; they welcome it. They live life joyously and fully. Birds and animals and men alike taste of their fine hospitality without price.

But how about us fearful children of God? Do we hesitate to take bricks from our neighbor's chimney, or force him to live in the narrow confines of one room by the levying of exorbitant rent, or curtail his living by the raising of prices of necessities? Have you ever realized that you may be directly responsible for a baby's gaunt body, or a shop girl's pallid cheek? Why are you not really brotherly with your fellows? Why not let the Love light brighten your eyes, instead of that appraising look which now steels them?

MEDITATION: "I love all men as my brothers."
BIBLE: Matt. 12:46-50; Prov. 14:30-35; Thess. 4:6-10.
ASTOR LECT.: Page 305, first par., 309, first par.

September the ninth

Jesus came into the world, not only to teach that the universe is governed by immutable Law, but to demonstrate the principles by which the Law may be applied to earthly life. And that men might know God, and the omnipotence Which He has bestowed upon them, Jesus taught and demonstrated that one must submerge his personality into the One universal Life before he can *realize* the truth that he and the Father are one. Therefore, if it were necessary for Jesus to lose his life in order to find it, how can ye expect to be found worthy of fellowship with the saints unless ye become as little children, and fear not to humble yourselves for the sake of that Truth which you have come into the world to declare? It is not the number of years we live which counts; but the manner in which those years are spent that transforms the chain of existence into the rosary of Life.

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MEDITATION: "It is the Father which grants me strength and power to live and to do."

BIBLE: Ps. 59; John 13:5-17.

ASTOR LECT.: Page 85, last par. ending on page 86.

September the tenth

The words of the mouth and the meditations of the heart do not always co-incide, albeit it *is* "out of the abundance of the heart the mouth speaketh!" It is so easy to preach one thing and to live another that we cease to expect a person to practice the precepts which he exhorts others to keep! The strange part of it is, that we do not hesitate to practice any sort of duplicity and yet expect to be numbered with the "saints in heaven!" We preach unity, and practice separateness; we exhort others to live in peace and love, yet we are swayed by prejudice and ruled by selfishness! The principles of one organization may be the same as another, yet unless they work in one fold, they have become "lost sheep." Where is the unity which we preach? Are we not "*one* body in Christ, and everyone members one of another?" Ah, my brethren, until we exemplify this teaching of the Master, we have not known the Christ. "Not everyone that saith, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of the Father." It is actions which bear the heart of man to the throne of God!

MEDITATION: "I AM one with all created things."

BIBLE: Gal. 3:26-29; Cor. 1:9, 10; 11:16-18.

ASTOR LECT.: Page 86, last par., page 187.

September the eleventh

How often we hear a person exclaim, in explaining a chronic ailment, or a habitual and disagreeable trait, "Oh, that is my weak spot." We who have had the privilege of studying Divine Science know that in reality there is no weak spot. In a universe that is filled with God and God's creations, that is completely charged with God's power and presence, there can be no spot where God is not. Therefore, there cannot really by any weak spot.

The holding of such an idea is, therefore, simply an excuse for not exercising greater vigilance in overcoming

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temper or selfishness. Let us root out this alleged weakness and make that spot, that tendency, assume its place in God's plan; let it be developed into an element of strength, rather than of weakness and misfortune.

MEDITATION: "My strength is from God in Whom there is no weakness."

BIBLE: Ex. 14:1-14; Ps. 27; Mat. 28:18-20.

ASTOR LECT.: Page 246, page 77, last par.

September the twelfth

In every activity of life, he who has the capacity to endure is the one who receives the prize. If the science of God were applied to all affairs in the physical world, all operation would be frictionless, and we would work out of all difficulties in a normal way, by the overcoming of those obstacles which bind us. The very fact that the way is hard, bears testimony to the fact that the path will not be smooth until we grow out of our difficulties by keeping our minds stayed on the things of God. All things come to him who "waits patiently on the Lord," for he knows that in the fulness of time the goodness of God will be made manifest, and that he shall receive his inheritance. "He that shall endure to the end shall be saved" from the charge of being unfaithful to that which was committed to his keeping.

MEDITATION: "I am a messenger of peace to all weary souls."

BIBLE: Matt. 11:25-30; Peter 3:8-17.

ASTOR LECT.: Page 83, 1st and 2nd par.

September the thirteenth

"I have often regretted my speech, but never my silence."

Speech is generally a mirror of the soul: as a man speaks so is he. A talkative person cannot long conceal his true empty nature. Excess of untimely and flatulent words is a weariness. Any one who has been subjected to such a torrent will appreciate what Holmes says, "Then silence like a poultice came to heal the blows of sound." But oh the joy of calm silence! Of course we must and should speak, but let our words be golden and loving and kindly. Let our silence be pregnant with healing and con-

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structive thought. Let us cease from acrimonious speech. Our words should never be like "hedge-hogs dressed in lace."

"Going into the silence" has become a popular catch phrase, but we know its blessed possibilities, and that it is as drink to a famished soul. Let us daily use this means of refreshment and cleansing from all that intrudes and obtrudes upon our direct contact with the Spirit.

MEDITATION: "I am one with the Spirit of Life and Harmony."

BIBLE: Prov. 6:1-3; 12:13-20; Titus 2:6-15.

ASTOR LECT.: Page 64, first par., page 69, first par.

September the fourteenth

"So God created man in His own image."

Can you conceive of a nobler pattern? Would it be possible for man to have had a more auspicious starting point? And how has he progressed along his destined way? Has he "bettered his instruction?"

Man, in his turn, has created a God after his own faulty image and endowed Him with attributes that are anything but true or complimentary to His Maker. His God is susceptible to flattery, anger, revenge and cruelty. All these elements of carnality and spiritual darkness are vagaries of man's invention; they are not of God or from God. According to the First Intention they have no reality, no place in God's plan.

When will man learn to create righteously, to evolve a God for Himself who will be worthy to express the Love and Law of the universe, and have none of the limitations and weaknesses and vindictiveness with which the conventional Deity is now endowed? It behooves us to be certain that our vision is clear, and that our concept of God does not minimize and debase the One true and only God.

MEDITATION: "I am one with the greatness and goodness of God."

BIBLE: John 4:21-27; II Cor. 5:1-14.

ASTOR LECT.: Pages 251, 252, 263, first par.

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September the fifteenth

The life of Jesus proves the divinity of man and the existence of a God of Love. None came to him for comfort that he did not find it; none was weary that he did not find rest, and none was sick that he could not be healed. And when the prophecy, "They hated me without a cause," was fulfilled, and even the Love of the only begotten Son was not sufficient to dissolve the adamant of hate, he yet found comfort in the Father's Love, and was willing to prove the genuineness of his own Love by laying down his life for his friends. And when victory seemed crowned with defeat, and he saw the cruel thoughts of hate shaping the cross on Golgotha, his confidence in the ultimate triumph of Divine Love was so great that he exhorted his followers "that ye love one another." Are you true to that command of the Master, my brother? Are you so filled with the Spirit of Divine Love that the welfare of another is as dear to you as your own? Your crown of Life may be preceded by a crown of thorns, but if you follow the Light of Divine Love, you too, will become a saviour of men.

MEDITATION: "The Love of God, unites me with all Life. There is nothing outside of God, and all that is in Him is bound by ties of His unchangeable Love."

BIBLE: John 21:15-17; I Peter 1:8-9; Luke 17:3-4.

ASTOR LECT.: Pages 104, 105, 106.

September the sixteenth

"Do not find fault, find a remedy."

This injunction, upon first reading, seems impertinent —so uncomfortably does it jolt our complacency. It aims at one of the most prevalent human tendencies. Our first impulse is to shift the blame to some one else and by so doing to proclaim our own superior judgment and wider experience.

But remember, "With the vision goes the task." If you see something that is reprehensible and so characterize it, you should, from your advanced point of vantage, conceive and execute the remedy. The world does not kindly accept mere fault finders, but there are always sincere and progressive people waiting for the man with the remedy.

You have the Remedy. Do you use it as you should?

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Loving kindness will point the most effective way to use the panacea of Divine Science. It will open closed doors, will clear over-grown paths to duty and soften the touch of toil worn hands. Let us place less emphasis on the fault and more in the loving Remedy.

MEDITATION: "I am concerned only with the realities of the Spirit."

BIBLE: Ps. 19:12-14; Luke 10:30-38; Mat. 17:14-22.

ASTOR LECT.: Page 107, page 127, through 128.

September the seventeenth

Some of us are gifted with eyesight that surpasses that of the eagle when we wish to detect flaws in the genealogy or character of our fellows. If we always realized how such judgment and such pronouncements reflect upon ourselves we would neither utter them nor indulge in contemplation of them.

Is it not likely that we detect easily that which is most familiar to us? Are our minds stayed in imperfections, fancied or visible, or upon the things which reflect the glory and beauty of God? Look within to the hidden glow of the Holy Spirit; give your sister a kindly glance or a cheery word which will quicken her trembling impulse to better endeavor, where you, with your rarer endowment and clarified vision, undoubtedly dwell. Look unto the great exemplar and then see what he would have seen.

MEDITATION: "Through every appearance, I see the radiant identity of every soul."

BIBLE: Ps. 19:9-14; John 8:1-11; Mat. 7:1-5.

ASTOR LECT.: Page 293, first par., page 58, first par.

September the eighteenth

It is not so much what we say as what we do which affects the lives of other people. Because all men are the same in the sight of God, it does not follow all men are yet alike in the sight of each other. The fact that one person falls short is no legitimate reason why you should not be true. The fact that you have consciously entered upon a more constructive pathway of life, that you have lifted the latch into the Inner Chamber, has placed you in a different light among your fellows. The fact that you are seeking

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to measure your life by the standard of Truth, means that you are seeking to interpret Truth to your neighbor. It is not enough to be hearers of the Word only; you must be *doers,* to the end that you may be an example for those who are watching your footsteps. It is no credit to do good because it will bring good. You must do good because it is God's way of lifting other souls to the consciousness of Divine Guidance and Sonship. Teach by doing; it is the most effective method.

MEDITATION: "Being conscious of nothing but God, my actions reflect nothing but His Goodness."

BIBLE: Matt. 13:18-30; I Cor. 4:1-16.

ASTOR LECT.: Page 90, 1st par.

September the nineteenth

"And I, if I be lifted up from the earth, I will draw all men unto me."

Jesus, in using these words, undoubtedly had reference to a raising of his spiritual tone, a refining of his mind, so that the God within him might shine forth, when the purely selfish and physical traits were eliminated. How could he be lifted up from the sordid and debasing, except through his realization of his oneness with the Father, and this inseparability from all that is pure and uplifting? You and I have even a greater necessity to free ourselves from the earth taint and to raise ourselves from the clay of the common way; not by removing ourselves physically into another environment, but by persistently harboring thoughts of love and service, backed by deeds, so that all men will be attracted by the loving-kindness and beauty we express.

MEDITATION: "That which is perfect and completely beautiful finds its expression through me."

BIBLE: John 12:31-36; Acts 15:4-11; I John 3:1-21.

ASTOR LECT.: Pages 36 and 37, page 90, second par.

September the twentieth

It has been said that every man does the very best that he can do; for did he *know* better, he would do better. Certain it is, however, that our sins of omission and commission are not forsaken until we understand that our thoughts and actions have not been in accordance with divine

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Law and Principle. King David knew that it is those secret faults which obscure the understanding and realization of God's Love, and keep one bound by error's chains. It is when the mind dwells secretly, or singly, upon a certain idea, that the creative power with which man has been endowed, operates most potently. Secret faults cannot abide in the presence of Divine Love. Error has no place in the mind filled with the consciousness of God's unerring Principle. Disease, unhappiness and poverty cannot be manifested when the spirit of health, joy and abundance fill the soul. No man can serve God and mammon. Choose, therefore, this day which ye shall serve!

MEDITATION: "I am the expression of Love, Purity and Health. Naught else can abide in me."

BIBLE: Ps. 30; Gal. 6:1-10; Matt. 6:24.

ASTOR LECT.: Page 275, page 266, second par., page 325.

September the twenty-first

"Those who want fewest things are nearest to the Gods."

This saying of Socrates is as true today as it was thousands of years ago. Blessed is the person who is not the slave of things. War conditions taught us how artificial and unessential many of our possessions and wants were. We have been required to slough off much that is not important and vital.

This enforced simplification of life is bound to have an excellent effect. But to secure the full benefit of the process we must carry the reform into our mental realm. Why do we continue to spend our time and energy in useless conversation and in thinking destructive and sickly thoughts? Let us, my friends, cease to waste the remnant of our earth life in the vain and idle pursuits of things of no value, and let us cleave to that which is spiritual and eternal. Realize how few possessions are really necessary to enable us to express life abundantly here and hereafter. Eliminate the unprofitable.

MEDITATION: "All the channels of my being now receive God's gifts of love and understanding."

BIBLE: Prov. 17:20-28; Eccle. 5:1-6.

ASTOR LECT.: Page 51, second par., pages 55-56.

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September the twenty-second

"Stir up the Gift of God that is within thee."

One of the most tragic states of mind imaginable is to be certain, as some of us are, that we have no gift. We are convinced that we were made hopelessly mediocre, or even sub-normal.

Oh, my friends, the pity of such a state of mind! This was never the Father's verdict. It may be we have not a superlative gift, but we have that within us which will give healing and joy to others. One gift of God is eternal life, and this is our opportunity to express love, to render service, to wipe away tears, to kindle the inner life in the souls of our fellows. We may, and should be, torch bearers, to carry on the Good Word to those who might not otherwise hear it for years. And in giving this gift, we add store to what we already have of the Father's riches which can never be taken from us.

MEDITATION: "I am one with the Father, in so much as I express Love."

BIBLE: I John 3:14-24; Rom. 12; II Tim. 1:6-10.

ASTOR LECT.: Page 80, page 117.

September the twenty-third

For the mind of man to know that God is the fulness of all Mind is the gate-way which admits him into that inner sanctuary where his spirit *feels* the presence of God's infinite Being as Spirit. If the interpretation of God as Divine Mind does not fill the aching void within your heart, just silence the many voices of your body, and know Him as the Spirit of Infinite Love. It does not mean that you need to work out formulas by which God can be discerned, or the rules by which He works. It simply means to "Be still, and know that I AM God." It means that you retreat from the objective, and dwell in the subjective, and there feel your whole being illuminated. It is there that knowledge comes more swiftly than a shooting star, and brings you the understanding whereby you may "judge righteous judgment" in all things. Soul of the All Good, teach us the way of Thy infinite Wisdom, and lead us in plain paths to our conscious unity with Thee!

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MEDITATION: "The Spirit of infinite Love is my Guide."

BIBLE: Ps. 103, Luke 11:37-44.

ASTOR LECT.: Page 90, last par., ending on page 91.

September the twenty-fourth

"For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him."

How limited the vision of mortals to believe that He who is "the same yesterday, today and forever," and Who is "rich unto all that call upon Him," could abase Himself to the extent of showing partialities or favors to any race or cult! Clothed in our mantle of arrogant ignorance, we offer supplications and implore God to hear our prayers, little knowing that we cannot receive the objects of our petitions until we conform to the unchangeable Law through which God must operate. All things are given unto you when you are ready to receive them. The fact that you have not the desires of your heart is sure proof that you should not have them, if your religious code includes the principle of absolute Justice. When you have an understanding of a true Son, all will be yours; hence, the wisdom of Solomon's prayer, when he asked simply for understanding! Caste, creed and color must be cast into the furnace of Divine Love, and purged of all limitation and separateness until you stand free in the bonds of the Christ unity.

MEDITATION: "There is one Father, and all men are brothers."

BIBLE: Acts 17:24-29; Rom. 10:12-17.

ASTOR LECT.: Page 144, second par., page 146.

September the twenty-fifth

How often does any one of us ever take Emerson's advice and put God in his debt by doing all and more than his obligation requires him to do? The employee too frequently postpones the completion of his task for which he receives his pay; the employer perhaps, neglects to make the physical surroundings of his helper conductive to efficient service. For a handful of silver or an hour's stolen leisure, we put ourselves into God's debt. We do not give full measure, pressed down and running over, and hence we never

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receive bountifully, and to the end of our days never know abundant satisfaction, or give it to others.

"Put God in your debt" today, for He is a sure and generous paymaster. It is more blessed to give of our substance than to receive condemnation for scant measure.

MEDITATION: "I give every good thing freely, for God is my supply."

BIBLE: Ps. 90:14-17; Eccl. 8:9; Mat. 5:22-26.

ASTOR LECT.: Page 153, second par. on to page 155.

September the twenty-sixth

The shadows cast by centuries of wrong thinking have been so thick, and man has been so busy looking for some Good Shepherd without, that the glorious radiance of the Christ within has failed to penetrate the mist and reveal to him that he is already in the fold of the Good Shepherd. The Good Shepherd, my brother, dwells within your heart. His is that silent voice which is constantly to be heard that He may guide you in all ways of Truth, Life, Health and Abundance. He it is Who chants His song of harmony by which you give courage to some faltering soul and strength to a weary heart. It is His beauty you see when the sun sinks to rest behind pillars of gold and crimson. He it is who works in a thousand ways to bring you to an appreciation of those infinite powers with which the Father has endowed you. Fill your mind with the Love of the Divine Shepherd, your life with His radiant goodness!

MEDITATION: "My mind is stayed on Christ. Divine Love guides me."

BIBLE: Ps. 23; Heb. 13:20-22.

ASTOR LECT.: Page 166, second par., page 238.

September the twenty-seventh

According to a French proverb, opportunity is the most subtle and insurmountable of all temptations. Generally, when we self-righteous critics of men and events indulge in condemnation, we are able to do so mostly for the reason that we have not been confronted by the temptation of op-

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portunity, under similar conditions. The realization of this fact ought to make us more charitable in our judgments and less stringent in our verdicts.

A certain earnest reformer, who lived several hundred years ago, kept himself in a wholesome and proper sense of humility and perspective by means of this realization: whenever he saw a criminal or an unforunate he would exclaim, "There, except for the Grace of God, goes—" adding his own name. It would be well for you and me to remember how subtle and powerful a force opportunity is.

MEDITATION: "I thank God for strength to resist temptation."

BIBLE: I Peter 4:7-8; 7-12; II Peter 2:8-9.

ASTOR LECT.: Page 150, page 285, last par. page 286.

September the twenty-eighth

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climeth up some other way, the same is a thief and a robber."

This saying of Jesus proves that it is not only the people of this generation who consider external appearances to be the real and the all, for we find that there were those in his day who sought to attain an interior consciousness by exterior methods. There is but one kingdom of heaven, and that is within the heart of man. There is but one door, and that is the Christ way. We might as well try to cover the earth from the rays of the sun, as to believe that our innermost thoughts and emotions will not find expression in our outward life! "I AM (the inner consciousness, or the God in you) the Way, the Truth, and the Life," and unless you accept this Spirit within as the Way, you will never know the Truth, nor will Life eternal be revealed unto you. Over the door-way to this kingdom are printed in blazoned letters, "Love, Joy, Compassion, Brotherly Kindness, Faith, Hope and Service," and unitl these find expression in your life, you have not found the key which will admit you into the sheepfold.

MEDITATION: "The way of the Christ is the path to Life eternal, which is mine, here and now."

BIBLE: John 10:1-18; 14:6-21.

ASTOR LECT.: Page 127, second par., page 128.

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September the twenty-ninth

No teaching of the Master should be more acceptable to the western mind than that he was a *doer* of that which he exhorted others to do. He never issued a command that he was not the first to fulfill. He never gave a precept that he himself did not keep. He did not hesitate to speak "with authority," for he knew that the wisdom which he declared was not of himself, but of the Father. Since he knew that all men were members of one universal Brotherhood, he could not consistently ask his followers to do that which he was unwilling to do. It is not in the word wherein authority lies, but it is the expression of that word in the daily life, that counts. Are you an example of that Godliness which you proclaim, or do you hesitate to follow the rules which you lay down for others? Actions *do* speak louder than words, so be sure that your teachings are given by example as well as by precept.

MEDITATION: "Conscious of my unity with God, I do only those things which please Him."

BIBLE: Ps. 119:97-112; John 13:15-20.

ASTOR LECT.: Page 200, last par., page 36 to end.

September the thirtieth

"As a bird that wandereth from her nest, so is a man that wandereth from his place."

And where is man's place? Where it has always been, and where it must ever be. Though he may not realize it, man's destined place is in the bosom of the Father. All his vagaries, his ills, his perils, his failures are caused by his loss of the consciousness of his divine identity and his rightful place. When the brother of the Prodigal Son protested against what he considered unfair treatment of himself, his father replied, "Son, thou art ever with me, and all that I have is thine." He had not realized his "place," nor his heritage, but had nodded drowzily outside the temple, while all the feast was prepared within. Is it not the hour, my brothers, for us to enter into our "Place"?

MEDITATION: "Neither time nor space can separate me from the Father."

BIBLE: Jer. 10:23-24; Luke 15:25-32; Rom. 5.

ASTOR LECT.: Page 115, page 119, last par., page 244.

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NOTICE

During Mr. Murray's absence in Eurpose, during July, August and September, Mr. Daniel M. Murphy will be in charge of Mr. Murray's office. His hours will be from 2 to 5, except Saturday and Sunday. At night he may be reached by calling Vanderbilt 4211.

NOTICE.

Mr. Murray will probably hold a class in Divine Science at the Waldorf-Astoria, New York City, during the month of October, on Monday, Wednesday and Friday mornings at 11 o'clock. For particulars apply to the Secretary at 113 West 87th Street, New York City.

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When anyone talks to me about the influence of the stars and in this connection asks me in what month I was born, I am certain that he has not caught the genius of the Truth. The stars are in the without. Jesus knew that nothing but a man's thoughts can influence his life. He always spoke from the within, and we never hear him talking about astrology and symbology and numbers, not because there is any danger in them, but because to him they were ridiculous. —*A. C. Grier...*

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